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MUSICAL EDUCATION IN CATHOLIC SCHOOLS

A complete system of musical instruction for our Catholic schools, beginning with the first grade and culminating in the college work leading to the Bachelor of Music Degree, has been planned and is being carried into effect in many parts of the country. The vocal work is comprised in the Catholic Education Music Course which is being developed by Mrs. Justin Ward. During the first four years in this course the children's voices are placed and trained, the rudiments of music are imparted, and the children learn to read music with facility. In this way, secure foundations are laid for the development of plain chant and for secular vocal music. During the subsequent four years of the elementary school a series of music readers will provide for the cultivation of the children's taste for the best in secular vocal music. A second course will instruct the children in ecclesiastical music so that they may be prepared to take their proper place in the services of the Church. Instruction in instrumental music may also be begun in the fifth year and carried forward throughout the elementary school, the secondary school and the college. The Progressive Series of Piano Lessons is adapted for this line of instruction. This course was found to be the nearest available approach to the ideal instruction in theory and in practice on the piano. Moreover, the course is found so comprehensive and thorough as to form a suitable basis for the work leading to the degree of Bachelor of Music, conferred by the Catholic University. By a proper use, therefore, of the Catholic Education Music Course and the Progressive Series of Piano Lessons, which complement each other in a unique manner, the child's musical education may be begun in the first grade and continued throughout the ele-

mentary and secondary schools until it is finally completed in the University and the Degree of Bachelor of Music obtained.

This scheme for musical education aims to unify and systematize the teaching of music in our Catholic schools throughout the country. The task of carrying this plan to a successful issue is a difficult one, involving as it does credits for home study, advanced standing certificates of progress and diplomas, with its adjustments to diocesan school systems, with its required residence at the University in summer session and the academic year, and with its final examinations and tests to guarantee proper qualification for the reception of University degrees. All this requires the services of musicians of the highest standing, together with the mature experience of teachers and organizers.

The Catholic school system is exceedingly fortunate in having the enthusiastic labors of Mrs. Ward to develop the vocal music of our schools, and of Mr. Alexander Henneman, who will devote a large part of his time and energy to the Department of Music in the Sisters College and to the organizing of musical instruction in our Catholic schools throughout the country. Mr. Henneman will still continue his connection with the Art Publication Society, and in all that pertains to the Progressive Series of Piano Lessons he will keep in close touch with the editor-in-chief, Leopold Godowsky, and with the associate editors which number such well-known musicians as Joseph Hofmann, E. Stillman Kelley, and Emil Sauer.

An important step in advance was taken recently by the University when it decided to give high school credits for satisfactory work in the Progressive Series, and to confer the Degree of Bachelor of Music upon those who would successfully complete the course as outlined in the year-book of the Sisters College.

How well and rapidly the work is progressing may be seen from the following interview and published accounts:

Father Gilfillan, of the Cathedral of St. Louis, in a recent interview with Mr. Henneman was asked how the Sacred Heart School was getting on with the Catholic Education Music Course. He replied: "Very well indeed. The results are amazing, and though the Bishop was very doubtful as to whether the children would be able to do what Mrs. Ward claimed they would, in her address last summer, the results show that she was not too optimistic." He also stated that Mother Lilly had heard the chil-

dren and said it proved a great surprise to her to see how much the little ones could do in so short a time. He is convinced that this whole movement will result beneficially to Catholic schools and to education in general.

On September 29 Mrs. Ward gave a demonstration of the course at the Sacred Heart Academy, Elmhurst. The following account is reprinted from the *Providence Visitor*, of October 5:

Splendid Results are Shown. Children of the Primary Grades Read at Sight with Accuracy and Facility. Method is Fundamental as Preparation for Congregational Singing of Gregorian Chant in Every Catholic Church.

A demonstration of the Catholic Course in Music was given on Saturday morning at the Academy of the Sacred Heart, Elmhurst, by twenty-six children from the School of the Annunciation, New York city. The accuracy and facility with which children from the primary grades read music at sight were splendid evidences of the excellence of the syste n which is being developed in this country under the direction of Mrs. Justine Ward. The Annunciation School is in charge of the Religious of the Sacred Heart and twenty minutes of each day is devoted to musical training. Practically every child in the school is able to read notes at sight and this in itself is a strong recommendation for the method endorsed by the Pontifical Institute at Rome, taught in the Catholic University of America, and exemplified in a practical way by the primary pupils of Mrs. Ward.

The children were chosen at random from the first four grades of the school and their exhibition on Saturday elicited the genuine admiration of the audience composed of Right Reverend Bishop Harkins, members of the clergy, representatives of the teaching orders of the diocese and several organists and choir directors. The aim of the course is to train the children to sing the Gregorian Chant and ultimately to introduce congregational singing in every church in the country, in accordance with the regulations set down in the "Motu Proprio" of Pope Pius X.

In her introductory remarks, explanatory of the system, Mrs. Ward stated that its object was to re-assert the value of music as a basic branch of education.

"In the sphere of religion," she said, "the Church uses every avenue to reach the soul. How else can the soul of the child be

reached except through the senses? Even in the Mass there is no abstract intellectual conception; it is all movement, gesture, sound, color—even perfume. The Church is using the senses as avenues to the soul, as helps toward the assimilation of religious truth.

"The educational value of music has been re-asserted by the Holy See as a means to train and form the mind of the faithful to all sanctity. Every impression conveyed to the child demands some means of expression. Modern educational experiment and our own experience in the classroom prove it. Only when a child expresses an idea does it become his own, and we have in music the strongest and most direct means of expression.

"Much has been done toward training the eye, but little for the ear, and although all can grasp it, the whole realm of ordered sound has been neglected and treated as a subject of specialists.

"Our Catholic forefathers considered music one of the three subjects essential for a university degree. The Medieval Church, when free to develop along educational lines which really expressed her own spirit and not a necessary compromise with the secular spirit of the day, made music basic. It was for everybody, not for a favored few. Further than this, St. Gregory, St. Augustine, St. Boniface, St. Hilary, all used music in the spreading of the Gospel to all nations. It is one of the Church's great forces toward the assimilation of religious truth. It is one of her great means of forming character to a desired type, and was a powerful force in civilizing Europe.

"Why has the Church used music in her liturgy? Surely not for amusement, distraction, or relaxation. It has been adopted with an educational purpose—to make her dogmas easier to assimilate. Pope Pius restored all things in Christ, among them music, for he realized its value as a help to form the mind and heart by adding life and efficacy to thought.

"Today, after 300 years' lapse from the Catholic educational ideal, we are returning. The Protestant Reformation destroyed monastic schools, destroyed the practice of liturgical hours, killed liturgical life and educational life at its sources. Music was transformed from its high vocation to an accomplishment; from a necessity for all to a privilege of the few. It is now becoming more and more generally recognized that music may be an important department of education and hence, from earliest child-

hood, beginning in the first grade—because there the child receives his first and strongest impressions and needs from the first an adequate means of expression, it is planned to lead up to liturgical music of the Church. Liturgy is the Church's official way of educating her children in the essential truths of faith. In liturgy she conveys her life to the faithful, almost like the circulation of the blood, reaching each member.

"Any person who is going to take part in the singing of the liturgy must be able to read music at sight with accuracy and facility. We can no longer be a race of musical illiterates, and as no human memory could retain four different musical numbers every day of the liturgical year—more than twelve hundred musical numbers corresponding to the Proper of the Mass for all those feasts, singers must read at sight. The day of rote song is past for Catholics.

"It is evident that this great movement in the Church is going to fail if we begin the reform in choirs. With these it is too late to begin. A few rich churches may be able to hire competent singers—but a few rich churches do not make the Church. The reforms apply to the poor little country parish and the poor little city parish, and if the school children are trained right, and early enough, the whole situation can be solved.

"The method must be such as to prepare children to sing the praise of God. It must not be susperficial; the singing of a few rote songs, however nicely, will not suffice. We propose to teach children music, to really express themselves in music as in a language, to intellectualize the emotions. This will not be difficult if we go about it in the right way. It is no harder to learn to read music than to read language—indeed it is easier. There are only seven notes in the scale, while in the alphabet there are twenty-six letters."

A text-book on the system for the first four grades has been prepared by Mrs. Ward and Elizabeth Perkins. The preface was written by Drs. Pace and Shields of the Catholic University. In it, these eminent educators declare that the value of music for the educative process is especially evident in the teaching of religion. There are few forms of worship, they say, in which singing does not appear as an important element; and even where liturgical practice has been reduced to a minimum, the hymn or some similar composition has been quite generally retained. Spontaneously,

religious belief seeks utterance and in turn it is deepened by appropriate expression. The organic activities are thus made the allies of faith and piety, and music, so often employed to arouse sensuous emotion, becomes a stimulus to purer thought and higher aspiration.

From the earliest Christian times, the Church has shown her appreciation of the power of music as a factor in the spiritual life. "The Church," says Pope Pius X in his Motu Proprio on the subject, "has always recognized and honored progress in the arts, admitting to the service of religion everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws." Now, among these arts, music has invariably held a high, if not the foremost place.

While painting, sculpture and architecture, as products of genius, could appeal to a comparatively small number, the song, composed and set to music by the great artists, could be and actually was taken up by the people as the most fitting utterance of their feeling. How true this was in the old law is readily seen from the Book of Psalms which not only supplies the inspiration, but also incites the Israelites to the proper musical expression—*psallite sapienter.*

The Church of the New Dispensation has carried on to a higher plane, with a deeper meaning, the song-impulse of the Old. Both in the psalmody of the monastery and in the prescribed offices of the Cathedral Choir, the canonical regulations have given the preference to regular ecclesiastical chants over the private recitation of the breviary hours; and the Divine Office itself has been constantly enriched by the writers of antiphons, sequences, and hymns.

But it is particularly in the most solemn of the liturgical actions, in the Holy Sacrifice of the Mass, that the Church has shown her zeal for musical expression, and her prudence as well. Although genius has been attracted by the depth and variety of the themes which the Mass suggests, and, acting on the suggestion, has produced marvels in the way of tonal effects, the Church has invariably set a bound to the purely artistic effect where it tended to obscure or to eliminate the devotional content. She has not forbidden the composer to exercise his talent in producing brilliant settings for the sacred theme; she has not condemned the works of a Mozart or a Beethoven. But she has insisted that all ecclesias-

tical music should be ecclesiastical; in other words, that it should be a just and adequate expression of the religious thought which it undertakes to interpret. So far as music is in keeping, not alone with the word and phrases of the liturgical texts, but rather with their content and meaning, the Church gives her willing approval. But when the revelry of tone and richness of musical color begin to dominate, it is evidently time to look somewhat more closely into the effect that is apt to be produced on the mind of the hearer. The Church does not hold that the mere singing of hymns can lead a soul to salvation, but she does maintain that when a hymn is sung, there shall be a certain adaptation of sound to meaning, and this, after all, is the plainest dictate of common sense and of psychology.

Experience shows that where the pupil is trained to a mere formalism in music the result is the same as when words are made to take the place of content. Unless thought and feeling be first developed, and united with a view to expression, not much can be gained through the medium of song. The singing may be correct enough in itself, but it will have no educative value if it be not an appropriate expression of the thought.

The Church has thus an important part to play, not only in securing the proper expression of her own liturgical ideas, but also in purifying and elevating the whole function of music as a social factor. The influence of song must pass out from sanctuary and chancel to home and social circles. If there are corrupting and degrading elements in any sphere where music is influential, the remedy must be supplied by the purer, more elevating influences which the ecclesiastical chant is able to exert. It is not, then, so much a matter of choice between one artistic form and another as between one moral agency that strives for aesthetic betterment and many others that would pervert music to moral ruin.

The situation is quite clear. Music is a natural expression of what the mind of the child has assimilated. If we give, in musical form, the appropriate outlook to Catholic thought and belief, we thereby carry forward the work of education, and at the same time we further the ideals which the Church sets before us.

We reprint the following from the *Catholic News* of New York City:

CATHOLIC CHILDREN IN LITURGICAL MUSIC

A demonstration of school music, planned to lead up to the realization of the full ideal of the Holy See that the people should

join in the liturgical singing, was given on Thursday, October 25, at the College of the Sacred Heart, Manhattanville, in the presence of his Eminence, Cardinal Farley, and many of the prominent priests of the diocese, as well as many of the Sisters from the various teaching orders.

In opening the demonstration, Mrs. Cabot Ward explained briefly the purpose of the work, namely, to reassert the value of music as a basic part of Catholic education and to work out a simple and practical plan by which music can be restored to its true place in our Catholic classrooms, with the ultimate result of enabling the faithful to take an active part in the liturgical music of the Church, according to the wishes of the Holy See. The demonstration showed this plan as worked out in every detail by the Religious of the Sacred Heart. The children from the parish school, from the ages of seven to nine, showed the solid foundation which the method gives in reading music at sight and in forming the voice. The hearers were impressed, not only with the fluency with which the children read music, but with the great beauty of their tone. A request was made that some one in the audience should write a new melody for the children to read, which was done, the melody selected being the "Exultet," which the children read instantly and memorized.

The work was then shown in a more advanced stage by the students of the academy, who rendered several Gregorian melodies, every pupil joining in the singing, although many of them had had but three weeks of previous training. Once more what stood out were the beauty of tone and the musical intelligence shown by the pupils.

The occasion ended with Benediction of the Most Blessed Sacrament, at which the music sung was entirely Gregorian and was rendered by all the Religious of the community as well as the pupils, with exquisite beauty and devotion.

The occasion bore striking witness to the fact that the reforms in sacred music desired by the Holy See are not by any means impracticable, but are easy to conform to, provided the proper preparation be given the children in our schools.

At the closing of the exercises, His Eminence congratulated both teachers and pupils, saying: "In all my experience I have never heard a tone so sweet or such clever and intelligent reading of music. I would like to hear such singing in all our classrooms

from the Atlantic to the Pacific, and as a result I hope to see the day when all our people will join in singing the beautiful and inspiring Gregorian chant."

Many of the teaching orders who attended the normal course given at Manhattanville last summer were among the audience. Among them were Sisters of St. Dominic, of St. Francis, of the Divine Compassion, of Mercy, of St. Ursula, of St. Agnes, of St. Joseph and of the Holy Child Jesus, all of whom are using the system and obtaining excellent results.

Among those who attended the demonstration were: Mgr. Thomas G. Carroll, Mgr. James H. McGean, Mgr. John P. Chidwick, Mgr. Henry A. Brann, the Rt. Rev. Bishop Cantwell, of Los Angeles; the Rev. Charles J. Powers, C.S.P.; Thomas F. White, S.J.; John J. Wynne, S.J.; J. B. Young, S.J.; J. R. Heffernan, Father Cahill, Father Harmon, Michael Shea, and Fathers Cogan, Dugan, Spina, Minogue, McGrath, and O'Leary.

There were also present M. Bonnet, the famous organist of St. Eustache, Paris; Dr. William C. Carl, organist of the First Presbyterian Church; George Fischer, Mrs. Herbert D. Robbins, Mrs. Outerbridge Horsey, Mrs. W. Bayard Cutting, Dr. and Mrs. Jesse Albert Locke, and many others.

THOMAS EDWARD SHIELDS.

DEMOCRACY, IDEALISM AND EDUCATION[1]

The theme we are asked to treat is pregnant with vital stuff: ideas and ideals—"Democracy and Idealism." What a wealth of energy, of thought, of achievement those twin ideas suggest. What a call is made upon us to face them fairly and squarely without blinking facts and avoiding efforts though they appear to make for the very Pisgah-height. Democracy and idealism, these two things inseparably yoked, belong to every truly American disposition. They run in our blood, throb in our heart, and strive to express themselves in our intelligence; they dictate themselves in our ceaseless consideration, and urge upon us, as a personal and patriotic duty, the task of making them more close-knit in our aims, in our efforts and in our daily lives.

For over a century our democracy has been in the spotlight for our neighbor nations. Publicists have foretold that the experiment of popular government in these United States will turn out a flat failure. Political psychologists have prated how democracy is and must of necessity always be productive of little good and much ill to the cause of human progress. European wise-acres have called it a dream, or a clever swindle by which the masses of the people are persuaded that they are freemen merely because they are free to elect men who are free to do what they, and nor what the electors, like to do once the election is over.

Sceptics have stood aghast, wagged their heads and wondered how we could keep our feet and not run amuck; how one big head could steady all we do. Finally, I had almost said, "funereally," German Junkers, with an inborn autocratic hatred of our successful democracy, have envied our wealth, plotted against our liberty and, suspicious of American commercial success, have essayed to sound our doom and strike a blow at the liberties of the world. In despite of all this the cold fact of history shows that the progressive countries of Europe, instead of mourning at our wake, are really following in our steps and are tending under veiled forms to become more and more democratic. Nothing being clearer than that our spirit is affecting the entire life and

[1] Paper read at the 31st Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, under the Auspices of Vassar College, November 30, 1917.

thought of mankind, it remains for us to inquire: What sort of lead are we giving them? What is the ἦθος of our present-day democracy? Well may we ask this of ourselves.

Ours, today, is the best possible kind of government. By common consent we are a community more powerful, more prosperous, more intelligent and more free than any other which the world has ever seen. Our national policies and procedure with outside peoples have been characterized by a splendid magnanimity unparalleled by any other nation. The truth is that the American government is more Christian than any other afoot in its dealings with alien peoples. The "open door" in China—to recite fairly recent incidents—was American in idea and in initiative; alone among the powers we returned to her our share of the indemnity for educational purposes. We dug the Panama puddle and let our neighbor's children play in the canal provided they don't throw dirt too far and too hard. *The American spirit*, here as well as elsewhere displayed, has been well personified in that poem to the President.

> "He plead for honor and the country's good
> And craved 'ungrudging measure' of support:
> The sages gave approval as they could
> And left to history the ungrudging sort." [2]

True, there were times when we had a chip on our shoulder; we knocked Cuba down, but the better to show her how to stand on her own feet once for all. Again, we thrashed the Spaniard for bullying and then bathed his black eye; capturing the Philippines in order to give Cuba her freedom, we paid for them anon. There isn't another nation on earth that would have turned the other cheek to Mexico as we did. And now we have entered the world war perhaps to bear the worst brunt; while the soul of our nation affirms its supreme willingness to sacrifice its all—men, money, materials—for justice and honor, and to save the world for democracy. Can we keep on championing the God-given rights of man? More still, can we do for ourselves what we are doing for others, and give the lie to that ugly line, penned by one of our own, who wrote:

"Who that sees the meanness of our politics but inly congratulates Washington that he is long already wrapped in his shroud

[2] Robert U. Johnson.

and forever safe; that he was laid sweet in his grave, the hope of humanity not yet subjugated in him."[3]

Refraining, for the nonce, from any reply to that hard word, let us ask ourselves: Whereby can *the noblest of all efforts ever made at self-government* be maintained an enduring fact? How can we keep, high above the dust, standards that threaten to fall? "To many," someone has said, "and to her own self, the United States is a great and portentous problem." That problem must come home to the mind of every true American. In times like these, especially, it is incumbent upon all of us to hold the mirror up to nature; see ourselves as we truly are, as well as take for a time the "ithers see us" view, and never go away forgetful of what we actually are and what we ought to be. Frankly let us ask ourselves whether, in the course towards her hidden destiny, American democracy is making for improvement or degradation. The answer to this must give the strict unvarnished truth and hold the acid test of the ideal—the right ideal; and it must bespeak the fact either of a rise or a fall from that ideal.

"*An ideal is more than an idea*, in two ways at least; for it stands in some sense for the *archetype* from which things are copied, and to which they ought to be conformed, rather than for a *mental image* derived from things as they are. The proper locus of ideals is the Divine mind; if they are in our mind, it is thence we have borrowed them, and not directly from experience. Again, *an ideal is an object of love no less than of thought.* It is something whose contemplation rests, satisfies, delights the mind; and which the will longs to realize, and make actual, wherever it should be realized and made actual. For practical purposes of discussion it will be sufficient to say that 'idealism' is the conception and the love of what *ought to be;* or better still, it is the love of ideals, the aspiring after perfection.

"There are high ideals and low ideals, according to the cast of various minds and their greater or less power of transcending experience and of rising towards the spiritual and divine. And there are right and wrong ideals, according as the conception is or is not duly founded in the nature of things. A high ideal may be chimerical and impossible. It may involve contradictions and absurdities, not apparent to our limited view. A society of free agents in which every member should perform his part faultlessly and perfectly, and in which no energy or talent should be wasted or misapplied, becomes more and more chimerical in proportion to the number of its members, the complexity of its organization,

[3] Emerson.

the multitude and difficulty of its aims. Still, the 'ideal' in such cases is not without its use, provided it be *recognized rather as determining the direction of our efforts* than as fixing a definite goal. It is a term to approximate too indefinitely, without ever hoping to attain."

Since idealism is the motive power of all progress, where there is scant ideal at work there can be but wretched endeavor. All nations, however, just as all men, have an ideal base or lofty—a governing aim which somehow shapes character and affects destiny. If "a noble aim faithfully kept is a noble deed," a national ideal assiduously preserved, pleading for "honor and the country's good" is a tremendous achievement. Pindar could have called ours: *αὐγὴ διὸς*—a ray of God; and St. Paul would have told us how "Expectation waiteth for revelation." "For we are saved by Hope. But Hope that is seen is not Hope. For what a man seeth why doth he hope for." (Rom. 8.)

The ideal to be strong and heroic should not remain remote from human endeavor. The true ideal must needs be a working ideal. It must urge us to raise the mind and drive the energies, must build itself up on the real, the actual; else ever remain a thing vain, deceitful, imaginary, unefficacious. It is not enough to cherish an ideal in the heart, we must also profess it with our lives. Once put in the yoke of human effort, the longing upflooding in the soul of a man or a nation, for truth, justice and liberty shall grow with each new access of action; for strength increases in the measure that we increase in ourselves the ability to do with ourselves what we wish, what is eternally desirable. More than this, every step toward our ideal will show it to us more closely and clearly, will expand and articulate our conception of it, and will reveal to us more distinctly it simplicit content. Solvitur ambulando. Homo sum et puto nil humani a me alienum.

Therefore democracy and idealism, twin-born in our life, need to be watched with a mother's secret hope, "quiet-eyed and glad, in the darkness;" they must be reared gently, patiently, perseveringly so that they may grow into the outward embodiment of word and deed that we want them to become. The faithful keeping of our ideal in our inmost soul gives it more and more potency to body forth in daily expression but, let us remember that besides a clear cognition of democracy's real destination besides the outward expression thereof in voice and pen, there

must also be constant effort, many tribulations, indestructible determination. To further the nation's palmary interests we must know what they are, and how to treat them; and apart from history of human experience, we can know this more immediately through the medium of our own passions, our own judgments, our own ideas and ideals, which not infrequently are rather as correct as they are capable of being than as they ought to be. After all has been said, Aristotle put the poignard of wisdom at the heart of the truth when he said: "He who proposes to make inquiry concerning what government is best ought first to determine what manner of living is most eligible."

Panoplied as we are with the principles and maxims of those who have gone before us, let us not be unmindful that democracy has every right to demand that we LIVE as well as HOLD her doctrines. Not with our mouth merely, must we believe in her, but with our whole heart. Her creed and our conduct must advance hand in hand; she must be personalized in our everyday procedure; her ideal must be maintained not only in our words, but in our ways; not only with our lips but in our daily lives; by our intelligent energies and all the resources at their command. Non enim dormientibus beneficia sed observantibus deferuntur. Nor can we forget that every movement of the past has left its mark upon our democracy and helps to characterize the present endeavor which in its turn will be built into the fabric national.

Now as to the proper procedure of idealism intent upon democracy. Ideals, indeed, are suggested by facts, although they are not directly derived from those facts. "It is as when we guess the mind of one who stammers or expresses himself very imperfectly, and put his thought into exact language." Idealism, speaking generally, gets down to earth and finds its orientation by selecting and assembling in one whole the beauties and perfections which are usually seen in separate and isolated conditions. Surveying the history of the world's greatest, it takes an attribute or a quality, here and there, from this quarter and that; and pieces these membra disjecta together as the pedestal for the beautiful image which it seeks to realize; next it proceeds without respect of things or persons to exclude everything defective, unseemly, or contrary to the desirable. Thus, "the three things wanting in ancient liberty were representative government, emancipation of slaves, and freedom of conscience." The polit-

ical ideal will labor towards those things while it chips off, slowly, sweatingly, laboriously, everything that blocks their realization. Let us now take the ideal as it looks to democracy. That ideal is human liberty.

"But what," says Acton, "what do people mean who proclaim that liberty is the palm, and the prize, and the crown, seeing that it is an idea of which there are 200 definitions, and that this wealth of interpretation has caused more bloodshed than anything except theology? Is it democracy as in France, or federalism as in America, or the national independence which bounds the Italian view, or the reign of the fittest which is the ideal of the Germans? Who will attempt to trace the slow progress of that idea through the chequered scenes of our history, and to describe how subtle speculations touching the nature of conscience promoted a nobler and more spiritual conception of the liberty that protects it, until the 'guardian of rights' developed into the 'guardian of duties' which are the cause of rights, and that which had been prized as the material safeguard for treasures of earth became sacred as security for things which are divine."

"Liberty," then, we take it, "is not a means to a higher political end. It is itself the highest political end for it assures every man that he shall be protected in doing what he believes his duty against the influence of majorities, custom and opinion."

Modern idealism takes that last stand, on high ground, and as it looks to democracy it speaks first to the individual and then to the state. Addressing the person it says:

"What is liberty, but the perfect development and exercise of all our powers in due order? Perfect freedom is doubtless his whose mind and heart are so attuned to just law, divine and human, as to obey without friction or sense of thwart; and who moreover lives in an ideal world where every law is just and divine."

And to the state the ideal says:

"'Twere better that a country be poor and weak and of no account, but *free*, rather than powerful, prosperous and enslaved. Again liberty in the very nature of it, absolutely requires, and even supposes that people *be able to govern themselves* in those respects in which they are free, otherwise their wickedness will be in proportion to their liberty, and this greatest of blessings will become a curse."

Now, then, true democracy is an organism consisting of many members articulated in the unity of a common life whose vigor, soundness and permanence depend on what each individual element, each energy of the people, properly functioning in its own sphere, contributes thereto; the health or illness of any member

vitally affecting the whole body. In the ideal, every erg of our political energy as a whole body should be used aright and made tell for our national well-being. The life, health, and human development of the least as well as the greatest of its members, is of serious concern, since democracy is government of the people by the people for the people. Ultimately they are the ones who must seek out and follow the ideal of the perfect polity—that in which an injury done to the humblest citizen is felt as a blow dealt to the whole community. Accordingly the activity of the body politic energizing aright ought to be directly exercised and intelligently controlled by the people collectively and not by purse-proud millionaires or privileged classes any more than by hide-bound hacks or political adventurers.

Democracy, some one has said, is the principle which allows the man who is hurt to cry out and demand relief; in practice it sees to it that such a one gets relief, true liberty and right self-direction. Aiming for these things idealism will have begun work when it urges high ends, stirs on to noble resolutions, quickens the pulse of the people with fresh vigor, and thrills the public heart with courage to revive true life and love and liberty. Far better would it be to live as a genuine citizen of a humble democracy than to be a high official of an autocracy that might cover half the globe. The former would be human liberty, the latter political idolatry. In pursuance of this task of securing order, peace and prosperity for the whole community, which is the purpose of government, and towards which idealism leads the way, we have a live task ahead. Just think for a moment how the doctrine of equality has changed and is still changing principles of administration, international law, representation, taxation, property, even religion and you will not be slow to confess that there are plenty of problems facing modern democracy to be solved by modern democrats. Linked to our very life is the task of promoting the welfare of democracy and maintaining its securities. If our march would be uninterrupted we must watch our army of the people and observe its difficulties, its dangers, its faults, its failures and save it no less from a false individualism than from political imperialism. Now, by the people—I do not speak demagogically but democratically—I mean the demos. All the people. The poorest and most numerous class is not the people. It is not even the most considerable element of the people. There are other elements

far more important in a nation than poverty and numbers. The people are the whole body, not the lower members merely. That this demos be kept strong, healthy, self-directive there must be growth, advance, unceasing progress. There is bound to be growing pains. Autocracy is adamant; conservatism comfortable; but democracy is stripling, impulsive and restless. In a country like ours which is essentially organic a static polity would bespeak a stagnant populace. "Chi sta bene, non si muove." Democracy does move, will move, must move. It is for us to see that its movement is one of growth, not decay; advance, not retrogression. Either forward or backward; verily we shall become either bondsmen of autocracy, however masked, or free men and equal.

Idealism thus confronts democracy, or perhaps it were better to say, democracy confronts idealism. What must they both do to arrive at a better understanding? A tremendous task lies before them if they would meet and greet in a way mutually helpful. If idealism would introduce itself aright and win the confidence of democracy it must be both sane and sharp-sighted and occupy itself with the pitiful facts of this real world. If democracy would meet and kiss idealism, it must be honorable and sincere. Else they cannnot come to any agreement. Idealism, on the one side, cannot subsist on an atmosphere of athanasia since that will incapacitate it for practical procedure. Nor can it summer in Utopia and feed upon smooth beliefs which spring from ignorance of actual situations and beget only bastard hopes breeding confidences which amount to stagnant optimisms. What democracy, on its side, wants of its ideals is that they be bracing and inspiring, made of the stuff of "clear grained human worth and brave old wisdom of sincerity," and ready to respond to the call of Truth by showing "the capability of enduring the test of universal experience and coming unchanged out of every possible form of fair discussion." Utterly useless for it are those guides which walk on and on with no one following to learn the road, and which consequently throw their steps to the wind. What idealism asks from democracy is that its pontiffs and priests, its prophets and people, should live their doctrine. It demands that they be democrats instead of setting up statutes of democracy. Democracy, if it be true to itself, must be alive, active, enterprising, above party claims and fretful partisanship, ready and willing to scale the summits in life; thus erecting its standards on the mountain tops of knowledge.

experience, industry and hard-won success. That's the democracy that fills the bill and reassures idealism.

Is ours of that ilk? When we encounter injustices, disappointment, failure in public life do they disconcert and discourage and make us pessimistic or do we view them as growing pains of democracy's life and forthwith struggle to overcome them? Impelled by genuine idealism the faithful lover of democracy will be ready and willing to suffer for the cause, for he well knows that suffering is inseparable from firm belief in ideals which are in strong contrast with reality. Isn't it a psychological law for humanity that only through much tribulation it can enter into its kingdom? Surely it is so. Are not abuses the very instrument of man's normal development and cannot, nay, must not, our nation build up to the heights on the broken stones of pseudo democracies? In all this the practical idealist is clearsighted.

"He takes the truth as it comes to him, bitter and sweet alike, and faces it all staunchly. To him the world is no sunkissed bower; rather a battleground of selfishness and cruelty, of evil thoughts and passions, of black hate and lackadaisical cynicism. But does he turn pale pessimist before the sordidness of life? Not he! Instead, he fights it, tooth and nail; never retreating, never embittered. For him it is not solely the beautiful and perfect things in life and character that count, but also the ugly and sin-ridden; for there is always the chance to make these beautiful and perfect. Battling thus, down in the grime and muck, he has no time for simple dreams."

He is the true idealist. Let us be such, despite the multitudes of miserable mistakes we are obliged to encounter, and which tend to give us chronic Weltschmerz.

There are many things nowadays depressing to the idealist temper. That temper must be strengthened to meet and combat them. Every citizen, and *a fortiori*, every educator whose heart is merged into the nation's, who would stand forth as a living child of idealism wedded to democracy must live with their life, joy with their joy, sorrow with their sorrow, and be ready with the readiness of heroic self-sacrifice, to strive in season and out of season for the good of the nation. Nowadays, more than ever, we have to be vigilant and sleep in our armor, for foes there are and on every side. In all this can we succeed? Why not? The American mind as X-rayed by Professor Bliss Perry has in it the stuff: "radicalism, idealism, optimism, individualism, public spirit."

These are there to be found and what is most needed is that they be properly developed, and rightly directed to serve true democracy. Clearly, then, we must put ourselves *au courant* with the actual conditions of our democracy; next we must salute and applaud idealism, take it and train it to act aright, make it prove itself by its readiness and willingness to strive and struggle, else we are but idle dreamers and blind optimists.

At once, then, let us wake up to the fact that the THREE FOES OF TRUE DEMOCRACY are IGNORANCE, INDIFFERENCE and INCOMPETENCY. They are the deadly enemies lurking at the gates of national prosperity and threatening ever and anon the citadel of state.

IGNORANCE is the greatest enemy that can hold the fort in a state built upon democratic principles. The want of knowledge of such matters as intelligent citizens ought to know opens the door to civic decay. Where the masses of the electors are ignorant they make an easy prey for all who would appeal to prejudice and passion, and who would betray their true interests instead of linking them to the state. Such victims like to think that they are not being befooled. Yet they are; and such self-stultified groups always react on the security of the state. Blinded by their own conceits, and led by the malicious, they usually develop an attitude of cock-sure citizenship, an insensate independence which is most harmful to democracy because it is a deadly social lie rooted in false individualism. A man should be individual in the right sense, but not independent. Now an ignorant man is above all other things vastly independent in his selfish segregation. Independent in his own way, he puts forth no influence; he is sterile as the sands of the desert.

"For it is little less than an immutable ordinance throughout the universe that without intercommunion nothing is generated. The plant may reproduce on itself, but if you would rise above mere vegetation or the lowest forms of animal life there can be no true hermaphroditism. There is but one thing you can do for yourself; you can kill yourself. Though you may try to live *for* yourself, you cannot, in any permanence, live *by* yourself. You may rot by yourself, if you will; but that is not doing, it is ceasing."[4]

Akin to this first illusion, a civic one, is a moral. Multitudes, sad to say, are misled into the fundamental error that denies the

[4] Francis Thompson.

original taint in man's nature; they imagine that since we are fairly relieved of restraints, oppressions, and injustices of the dead past, therefore we spring heavenward, naturally tending to higher modes of thought and conduct, to purer and worthier life. Nothing could be more untrue. For we are, all of us, born weak and ignorant, and human nature gravitates earthwards. In the drive of life it is instinct, habit, passion, convention that hold the reins; and example, playing on the instinct of docility and imitation, guides the course of conduct. Furthermore and let us not blink this fact: "there are so few men mentally capable of seeing both sides of a question; so few with consciences sensitively alive to the obligation of seeing both sides; so few placed under conditions either of circumstance or temper, which admit of their seeing both sides." No wonder that justice is the most difficult of all virtues—that justice of which it has been written—justitia fundamentum regni. No wonder the natural course of society is downward: ignorance precludes the possibility of its rising to its feet and looking upward. No wonder the Athenian regarded it as the root of evil doing. Certainly much of the evil done in our democracy, as in his, is traceable to that source. One-ideaed men, when that idea is wrong, are dead weight upon progress and the truth that "nothing is more terrible than active ignorance" is illustrated in countless instances. Where ignorance is writ large on party politics, for example, abuses are left unsettled, sops are thrown to the multitude, and corruption quickly ensues telling its tale in the broken lives and bitter passions of the poor. It is an indestructible fact that the life of our nation, our very democracy is a human system throbbing with palpable causes and effects; daily, nay hourly, living its life before our eyes; incarnate with tremendous consequences to ourselves and our descendants. Put your fingers on the pulse of our body civic. It is a constant internal battling between forces of good and evil, between vital action and inertia, in which we, insignificant though we seem to be as individuals, yet are principals; plainly must take sides for good or for bad, for better or for worse, for the life or death of democracy. To be ignorant of this is to be derelict in our duty. For, not to work for the right side is nothing more or less than helping the wrong. And here, let me say, we may well blush for our own. Most of the boldness and self-sufficiency of our internal enemies, whether they be mammonites or demagogues, is due to downright ignorance of

the stays, the root-principles, the ultimate welfare of our country; and that is how the enemies of democracy are those of its own household. *Ignorance*, therefore, is the greatest of menaces, for where suffrage is had, any one with half an eye can see the rise of special groups, lamentably ignorant, incapable of ruling, strong in their negations, "delivering brawling judgments" unashamed, and boorishly embarrassing government. Truly then the law of human liberty must rest upon intelligence, which in a democracy, must distrust the select few no less than the dreaded masses, since no class as a class is in its eyes wanted to govern. "The danger is not that a particular class is unfit to govern. Every class is unfit to govern." Then too, it is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. Indeed democracy's very aim is to abolish the reign of race over race, of class over class.

OUR NEXT FOE IS INDIFFERENCE. Multitudes there are who forget that "rights are duties, duties are rights." There seems to be a darkling obliviousness to the obligations of patriotism and the responsibilities of citizenship which leads the stay-at-home to eschew the active interest he ought to exercise in the representative government under which he lives. It was once thrown in our face that "the first minds of our country are as effectually shut out from the national representation, as if they were under a formal disqualification." Whose fault is that but their own, and ours. The ever present peril to the state is that its authority is let be misused for the undue promotion either of individual or of class interest, while the people stand by dull, dead, or submerged in other-regarding interests. "The true prerogative of the state is the maintenance and amplification of public and private rights." When that is treated lightly through indifference, on the part of the people, or where it is undemocratically abandoned and left to the instance of a ruler or a ruling class, there is always danger of perversion. This sort of perversion nowhere tells so tragically and so fearfully as in a democracy, for it is simply suicidal to a government of the people, by the people, for the people. The ideal democracy would have each of its subjects alive and palpitant with interest in its behalf, since interest in a cause wakes attention and incites intelligence. Indifference to one's duty toward democracy, that fear of meddling with situations that need mending, is downright political infidelity to the social function imposed by nature and divine destiny. Unless self-interest is

socialized and self-assertion expands itself in devotion to the common weal a man is an enemy to his own household. Democracy has more to fear from her own offspring than from enemies in the outland. Clearly the elimination of civic duty is the elimination of democracy; unless the average citizen is alive and awake to public interests, the mind and moral sentiment of the people will not be represented in legislation and the government is bound to fall even below the mental and moral level of the people.

The Athenian democracy deteriorated only after people tired of going to the Pnyx (ΠΝγΞ) the place at Athens where the ἐκκλησίαι or meetings of the people were held. The Pnyx, you will remember, was cut out of a small hill just west of the Acropolis. Soon they wearied of going thither and legislating themselves; to use an Americanism, they did not "go west" mentally, morally or physically. Mayhap they loitered about the Acropolis or went to their own homes, taking care of their personal business, and neglecting the business of the public. Partners in that early firm of democracy, they forgot their duty, and as each member spent his time and energy looking out for himself, "the firm became infirm." Then the Athenian democracy began to degenerate under the countless forms of corruption and the Athenians, too busy, each with his own selfish interest, continued in the paths of dalliance, loath to bother about the body politic. Busy-bodying about their own personal interests, they forgot their plain duty of minding the business of the State. That type of mind and character would insure the downfall of any democracy. They acted just like the Priest and Levite whom Christ condemned when He praised the Good Samaritan and enunciated the eternal law of neighborliness, that every man is in a real sense "his brother's keeper" and pointed out how virtue demands that we must mind other people's business when their and our best interests are common not separate or separable. Athenians forgot this, just as Americans are likely to do. The Athenian state was lying by the road-side, weak, half-dead, suffering from morbus democraticus, yet its Pharisees, who were its own people, passed it by and then wondered why it did succumb finally. That is the spirit against which we have to fight in season and out of season. It is terrifyingly incumbent on us to offset that evil with all our might, by teaching the rising generation to "go west" to the Pnyx; to take a sincere, honest and intelligent interest if not a professional

hand in politics and work for justice, freedom, order and good government—the standards of democracy.

The last foe we have to observe is INCOMPETENCY. "If you wish a thing do it yourself but do it right," is a good proverbial basis of democracy.

"Action, action, is the vocation of man! Strictly speaking this principle is false. Man is not called upon to act, but to act justly. If he cannot act without acting unjustly, he had better remain inactive."

Where agents are incompetent, then democractic government is the worst possible, for things will be done by whim, by crook, wilfully; and as people are only too apt to ignore the eternal principles of justice and morality, the state will soon be in imminent danger of dry-rot. Incompetence breeds incompetence; than that nothing is more true. There will always be in the field physical imbeciles and intellectual cheapjacks who assail earnest endeavor, and pander to the thoughtless crowd while they spellbind and shatter noble ideals. Low men, by a law of affinity, will deal only with those who stoop to their level, will naturally antagonize the bigger and better men, and will elect the baser sort. The low cannot see the highest. Self-blinded they might stand in the light yet can see but darkness. Did this type ever prevail in our country, which God forbid, then would our democracy quickly disintegrate. For it would become "more jealous of merit, more suspicious of wisdom, more proud of riding on great minds, more pleased at raising up little ones above them, more fond of loud talking, more impatient of calm reasoning, more unsteady, more ungrateful, more ferocious." Indeed it would land us into despotism through fraudulence, intemperance, and corruption.

Then once for all, let us discern these forces against which we must ever fight: ignorance, indifference and incompetency. These foes once recognized, it remains for us to buttress our position with all the weight of support available. And now for the positive side in the work of constructing a concrete defense. The policy of the hour; the one redeeming security is EDUCATION. The very first step we can one and all make is toward securing community of judgment and conviction and action on that point. That done, every erg of our energy must be used to start aright the COUNTER-FORCES OF INTELLIGENCE, INTEREST, AND INCESSANT INITIATIVE for the good, the true, the right. There's our plan, in

a nutshell. With that work at hand, none of us can, Achilles-like, sulk idly in his tent without failing in his simple duty. The ideal of liberty which we must set up in public life must appeal alike to mind and will and conscience as well as to interests. Here is just where educators have before them the work of fulfilling their twin-vocations to instruct for democracy and idealism. You have to leaven the whole mass of our people with that idealism which is the safeguard of democracy, which is the well-spring of faith and hope in America's destiny. Just now the whole world seems to be rushing in upon us, at the same hour agencies both vicious and destructive are growing. These we have to meet fairly and squarely and combat without capitulating. We must sleep in our armor. Emergencies will arise, which we dare not now even suspect; accordingly preparation must be made for them here and now. Perfect preparedness will be ours only when the making of men, not money or measure, is the palmary ambition of every democratic educator. Our work will be done when we shall have developed multitudes, millions of big men; not merely well-fed, well-clad men, but *men of intelligence, character and unquestionable competency.* These are the granites of the fabric of democracy.

What are we doing along that line in our schools to save democracy from decadence and ruin? What must we do? Imprimis, we must instil intelligent love of true democracy, the kind that bespeaks affection and interest, intense regard and unwavering enthusiasm; such a love as breathes the spirit of brotherhood and rises above birth, breed and border. "It was never better felt or expressed than when Fenelon said: 'I love my family more than myself, my country more than my family, and the whole world more than my country.' Unfortunately the converse of this is true of men in general who love themselves first, their families next, then their country, and the whole world hardly at all."[5] That fact will give us some idea of the task that lies before us to make citizens bigger of spiritual build and broader of vision.

Next, we must have an unfailing care for the individual character. "Character," it has been splendidly described,

"Character abides amid the flux and reflux of contingencies. It is the man himself, existing at the center of his being, and

[5] Bishop Spaulding: Things of the Mind.

thence reacting on the forces of every kind, physical and metaphysical, that are brought to bear within his compass. It is an energy, and more than energy, latent at first, never perhaps rising into perfect self-knowledge, because this 'muddy vesture of decay doth grossly close it in; but controlling the mind and the senses by deep intimations of which the truth is shown by the success that follows on obeying them. It knows what has to be done and how to do it. From the crowd it will choose fast friends, sure helpers; it perceives at a flash, and judges in the twinkling of an eye. It is not infallible; but its misgivings rarely prove to be unfounded. It has first sight for love, hate, danger, opportunity; and second sight of the future which it intends to realise. It need not be selfish in its motives; it can be thrown off its balance only by some serious malady or shock of intense agitation. It refuses—on principle I would say, but the word is too slight—rather by an invincible repugnance, as though tempted to suicide it declines to be made a mere tool of any man or company of men. And it demands the consideration which is due to the image of the Supreme within it."[6]

Clearly, the test of human worth is to be found in character, and not in intellection or brilliant imagination, or in physical comeliness—and much less, of course, in things that are to-day the be-all of the vulgarian.

Finally and chiefly we mnst lay the religio-moral foundation. It must be set deep enough and strong enough to ensure in our youth the obligations of patriotism and the duties of citizenship. Man is a moral being, first of all; then a social. He lives and moves under a law that makes for righteousness, and though he may resist it, he cannot outlaw himself from that domain. Ethical education, remember, is indispensable to true democracy. "The principles of true politics are those of morality enlarged." There should be no fluidity of mind, no stupidity of attitude as regards ethics. "Morality is not ambulatory. The eternal truths and rights of things exist, fortunately, independent of our thoughts and wishes, fixed as mathematics, inherent in the nature of man and the world." Progress, let us ever keep in mind, is not possible where there is moral decadence, since conduct is three-fourths of life. "The end of all political struggle," says Emerson, "is to establish morality as the basis of all legislation." Our work will be to equip our pupils with right religious and moral

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[6] Canon, William Barry, D.D.: *The Unknown Plot, A Fragment,* in *Dublin Review,* July, 1917, pp. 114-115.

principles. There must be no difference between their democracy and their decency of behavior. Cramped views of life, and low notions of conduct are as fatal to the State as they are to the soul. After all, as Plato puts it, "the State is only man writ large." Whosoever reads history aright must see how men fall and nations crumble for want of moral strength. Whenever and wherever, therefore, moral strength is failing we must set to work to repair the walls and build up the defenses, lest the enemy come with sevenfold forces and sap the very foundations of our republic. Concretely, then, it is our duty to resist to the teeth the seven capital sins which ever and anon threaten true democracy:

Pride of a colossal materialism which would boss and bulldoze conscience out of American politics.

Covetousness of a venal press shorn of truth and journalistic character, "as unlike a true press as a sot is unlike a true man."

Lust of power in unscrupulous statesmen who turn out to be mere mammonites.

Anger of labor and capital, due alike to mutual misunderstanding and unjust antagonisms.

Gluttony of materialist education which eschews high ideals, crams with vulgarity and de-democratizes the rising generation.

Envy of the enterprise of religious education and of every honest effort to bring about moral reformation.

Sloth of statesmanship, so often exhibited by both our great political parties whose only vital interest seems to be money instead of virtue.

The educator who fears to face these things is a straggler, a slacker, a deserter to the cause of true democracy. These are the never-tiring foes we must face, and combat, and discomfit by a process of "attrition," and, one can add, "contrition," striving individually to do our share for the general reconstruction of democracy. In their utter rout lies the hope of humanity. Then and then only will democracy clasp hands with idealism. If, to conclude, if the red-blood of true democracy flows in our veins, it will daily heighten us in the conviction that faulty as the system is, it is none the less, in its present unfolding, infinitely more advantageous to the plain man, the people, the all, the demos, than any other tried heretofore; and that same red blood will hearten us to make for organic unity; to heal what is sick, renew what grows old, and correct what is imperfect. This is the life task to which

we are committed in our struggle for true democracy, leading no forlorn hope, but following the larger ideal and doing our uttermost towards its realization. Therefore, these be our orders:

"E-y-e-s front! Looking straight ahead for a moment through our hurries and our worries, with the clear vision of serenity and faith, what do we behold? Abroad, the death of military autocracy; at home, new and better life for a people unified and uplifted by peril and affliction; and last, but far from least, as an encouraging thought, both great purposes achieved through vastly smaller human sacrifice than is commonly apprehended. Unless all records are wrong and all history as a teacher is at fault, these are certainties which should be kept constantly in mind as bearing reassurance to millions of troubled hearts."

Therefore, Advance, America! Eyes front! For in the march of the nations, "amid the encircling gloom," ours is the task of securing that consummation so devoutly wished and struggled for; that brave and beautiful reconcilement between democracy and idealism.

"Yet yonder the presage
Of spirits is thrilling,
Of masters fulfilling
Our life with their message
Of just men made perfect."

"They weave in the starland
Of silence, as ever,
For work, for endeavor,
The conqueror's garland,
And bid us 'Hope onward.'"

JOSEPH A. DUNNEY.

THE PREPARATION OF THE STATE TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

That the teacher must possess the moral qualities which she wishes to cultivate in the child is a principle with a definite psychological basis, as was set forth in the preceding chapter. Willingness for disinterested service is an eminent requirement for good citizenship. The spirit of community interest and responsibility and the consequent sinking of personal aims and satisfactions in order to promote the general good should be one of the animating principles, and at the same time one of the criteria, of the true citizen. This spiritual quality, like all things of the spirit, is enkindled by spirit. Disinterestedness in the pupil is begotten by the overflow of that same spirit from the heart of the teacher in whom it has become a life-principle of conduct. The personality of the teacher is the active conditioning force stimulating and encouraging the child to those activities which will fix in his plastic, potential nature the moral qualities of unselfishness and helpfulness-to-others. The educational thought of the last two centuries has deflected the emphasis from the influence of the teacher to the problems of the curriculum, the nature of the child, and the need of social adjustment on the part of the school. "In the emphasis of child, society, and course of study the teacher has been forgotten."[217] "Few teachers have any real appreciation of the manner in which the teacher's personality and the social life of the school affect the child's education."[218] While conscious of the importance of conserving each of the elements which directly condition classroom work, and especially the need of proper social conditions, we maintain that the personality of the teacher is the vitally controlling factor. " The important fact is that the teacher occupies the key position of the educational

*Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life.* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

[217] Suzzallo, H., "Editor's Introduction," to *Teacher's Philosophy in and Out of School,* Hyde, W. D. Boston, 1910, p. XI.

[218] Suzzallo, H., "Editor's Introduction" to *The Status of The Teacher,* Perry, A. C. Boston, 1912, p. IX.

situation. She stands constantly on the frontier of childhood, she deals with weak, plastic, and variable children."[219]

Training in citizenship in some form, however unsystematic it may have been, has had a place in the curriculum for more than fifty years[220] with unsatisfactory results. Among the experts of civic education there is at present an awakening to the need of adequately trained teachers for this high duty. "Civic education is the education of the qualities of good citizenship. What teachers need is not so much a more intimate knowledge of governmental activities, as a new attitude and point of view. The technique may be imparted readily enough, but the spirit of good citizenship can be taught only by men or women who are themselves markedly proficient in the knowledge of civic and social obligation."[221] To the proficiency of knowledge of civic and social obligation, as a vitally necessary part of the teacher's equipment, we add willingness for disinterested service. The cultivation of that quality in the plastic nature of the child lies at the heart of the school's task, and "what is taught is learned or not, according as these virtues prevail in the teacher's life. . . . The most important part in the moralizing of the school is the moralizing of the teacher."[222]

The logic of the situation forces the inquiry: Where may teachers be found in whom willingness for disinterested service is a life principle? By the operation of what law of selection are they chosen? By what system are they trained? By what means is this spiritual quality maintained and heightened while the teacher is in service? To these questions we now address our inquiry.

There are two systems of schools in the United States—the State school and the Catholic school. Each of these systems has its own means of preparing teachers. These means are the State system of normal schools and the Catholic system of the religious novitiate with its normal school. Each has its specific method of improving its teachers while in service. This study

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[219] Coffman, L. D., *The Social Composition of the Teaching Population*, New York, 1911, p. 1.

[220] Cf. p. 37, *supra*.

[221] Ryan, W. C., "Introductory Survey," *Report of Commissioner of Education*, 1913, Vol. I., p. 11.

[222] Sneath and Hodges, *op. cit.*, p. 201.

is restricted to the typical means at the disposal of each of these systems by virtue of the fundamental principle underlying each to prepare the teacher adequately to cultivate in the pupil willingness for distinterested service. There will be no attempt to inquire into the factors constituting general teaching efficiency. Of the many possible factors, ability in academic and professional studies and other qualities which condition success in general, but one, the element of personality, will be considered, and that only as far as it is essential to the training in citizenship by developing the spirit of patriotic disinterestedness. To develop the quality in her pupils, the teacher must possess it herself. The inquiry will be directed to three points, the captions of which are:

I. The motive which impels the candidate of each system to enter the teaching service.

II. The preparation of the intending teacher to cultivate in her pupils the willingness for disinterested service.

III. The means furnished by each system to maintain and heighten in the teacher this quality of mind and conduct while in service.

In view of this analysis, it will be necessary to consider the categories of employment in which teaching is classed; namely, trade, profession, and calling or vocation. The word *trade* is derived from tread. The original meaning of the word was to place things on the tread or track in order to pass them on. The word *trade* connotes bargaining and all that is implied in buying and selling. Those employments are trades, therefore, in which there is a direct relation between the work and the compensation for it. The tradesman works by the hour, or by the piece with the understanding that he will be paid in proportion to his work. The cash nexus is always a conscious relation between the employer and the employe.

The term *profession* implies not only special preparation, but a universal recognition of the power and dignity which training gives the professional man, and which is maintained by a distinct code observed by each member of the profession as an obligation to his colleagues. There are certain standards which determine professional service. The essence of the professional spirit is love for the work as a means of self-expression and

joy in the doing of it to benefit others.[223] The physician devotes himself unreservedly to his patients without thought of gain. The distinction between trade and profession is not in the character of the work, mental or manual, although the intellectual equipment is usually greater in the professional man, but in the motive behind the work. A trade aims primarily at personal gain, a profession at the exercise of powers beneficial to mankind.[224]

A calling or vocation, in the large sense, is the work for which each man was created and endowed physically, intellectually, and temperamentally by an omnipotent, omniscient Creator. The idea of personal vocation follows from man's faith in a Personal God Whose every act is guided by infinite intelligence. As in Plato's Republic perfect justice would be attained when each man found the employment for which he was fitted by nature, so, according to the Christian philosophy of life, the ideally best conditions of society would be attained if each individual were fulfilling the Divine plan in his regard. In a restricted sense, a vocation is a spiritual call in the words of the Divine Master: "One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me,"[225] which lays upon the individual the obligation to devote his powers and energies to form high virtue in himself and in others, as many as he can reach by his influence. The call to such a life is the meaning of the term, religious vocation.

I. The Principle of Selection of Teachers of the State School

At the outset we face the fundamental question: By what motive is the candidate for teaching impelled? What has attracted each of the great body of five hundred eighty thousand teachers[226] to enter the work? Have they been prompted by the spiritual law of service and sacrifice, or by the economic law of salary, a law essentially self-seeking? From the very nature

[223] Cf. Palmer, G. H., *Trades and Professions.* Boston, 1914, p. 33. Suzzallo, H., "Reorganization of the Teaching Profession," *National Educational Association Proceedings*, 1913, p. 362.

[224] Cf. Palmer, G. H., *Ideal Teacher.* Boston, 1908, pp. 4. 5. *Trades and Professions.* Boston, 1914, p. 27.

[225] Mark, X, 21.

[226] *Bureau of Education*, unpublished statistics, 1914.

of the economic conditions which the public school teachers have to face to maintain economic independence, the salary must be a conscious motive. They are not the philosopher kings of the Republic, who were not permitted to own gold or silver, that they might be free from the tyranny of things in order to devote themselves unreservedly to the task of ruling wisely. Dr. Prichett assumes that the motive of the state school teacher is unquestionably economic. In explaining the table of statistics of salaries of professors in American and Canadian institutes of collegiate rank, he says: "The table is notably defective in one respect—it omits entirely the statistics for Roman Catholic colleges and universities. This omission is unavoidable, however, since it is impossible to compare the cost of living in institutions where teaching is an economic function with that in an institution where the teachers serve in the main without salary."[227]

According to the attitude which the teacher has toward her work, she belongs to the trade or profession of teaching. Broadly speaking, there are three classes of teachers:

1. Those who enter from economic compulsion.

2. A class of no single specific characteristics, consisting of young men who enter the work temporarily as a stepping stone to one of the learned professions, and young women who not from economic compulsion, but for the sake of economic independence try teaching to see how they like it.

3. Those who choose the work deliberately and equip themselves for it. Dr. Coffman says: "In most cases the motive that starts teaching is economic pressure. The professional motive comes late. . . . Professionalization would come much sooner if more could be induced to enter teaching because of a desire to confer service."[228] "The transmission of our best culture is turned over to a group of the least favored and cultured because of its economic station."[229] This is a severe arraignment of the motive which urges teachers to assume the responsibility of nurturing the citizens of the future. There is

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[227] Prichett, H. S., "Christian Denominations and Colleges," *Educational Review*, Vol. 36, p. 228.
[228] *Op. cit.*, p. 54.
[229] *Ibid.*, p. 70.

no thought of personal fitness to prepare the child for his spiritual inheritance, no glimpse of a desire to assist him to actualize his possibilities and become a worthy member of society, nor of the motive of training him to the true greatness of disinterested service. Dr. Hollister says that those who enter the service of teaching should be volunteers, but that economic compulsion forces many into the work.[230] Dr. Palmer recognizes the existence of the same conditions: "Many men and still more women, take up teaching for a brief season, not through any taste or fitness for it, but because they find in it the readiest means of support."[231] That the number of those who are forced by economic pressure to teach, constitute the majority of the teaching body is inferred from the statement: "The typical American female teacher early found the pressure both real and anticipated to earn her own living very heavy. As teaching was regarded as a highly respectable calling, and as the transfer from the schoolroom as a student to it as a teacher was but a step, she decided upon teaching."[232] This class, with whom the financial motive is so markedly in the forefront of consciousness, must be classed as trade teachers.

The teachers who have had professional training constitute between fifteen and twenty per cent of the entire teaching force of the State school.[233] They may have been drawn to the profession by its intrinsic attractions. Motives other than economic which operate favorably or adversely to influence a young man or woman to choose the profession of teaching are: (1) The esteem in which the profession is held; (2) the opportunity which teaching offers to form youth to virtue; (3) the opportunity for self-expression or love of the work.

The profession of teaching, considered purely as a career to attain dignity of position and honor, has little attraction. Neither in the public sentiment nor in the estimate of the teaching body is its status equal to that of law or medicine. In Germany the professional spirit is strong, and invests the work with

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[230] Cf. Hollister, H. A., *The Administration of Education in a Democracy.* Boston, 1914, pp. 313–14.

[231] Palmer, G. H., *Trades and Professions.* Boston, 1914, p. 80.

[232] Coffman, L. D., *op. cit.*, p. 80.

[233] Cf. Judd, C. H., "Normal School Extension-courses," *National Educational Association Proceedings*, 1915, p. 771. Perry, A. C., *op. cit.*, p. 59.

dignity. The *lehrer* has a definite status next in rank to the *pfarrer*. In Germany, France, and other European countries the teacher is an officer of the State, enjoying official privilege and popular esteem. In Sweden and Austria the teacher has an official grade; a high-school principal enjoys the same rank as a major-general.[234] In the United States the teacher has no official standing. He is an employe, not an officer. A report of an English visitor to our school contained the statement: "It certainly appears to the casual observer visiting the States that the teacher, as such, has little or no status; that is, his status is that of the man apart from his profession. His influence is determined by his personal qualities, and not by his profession."[235] Educators who have made a careful and scholarly study of school administration give the following estimate of the teacher's status: "The traditional American teacher has been, in one sense, a sort of casual laborer. Along with this has naturally persisted the tendency for him to get out of this uncertain career as speedily as possible and to return to it only in times of stress."[236] The small esteem and lack of dignity attached to the profession may be attributed, in part, to the lack of security and permanence of tenure. Dr. Prichett says: "Before we can hope for the best results in education, we must make a career for an ambitious man possible in the public schools."[237] This is the *rationale* of his pension system for teachers.

The determining motive of the teacher may be that of social uplift of the masses; of making the ideal gleam along the pupil's pathway in order to lift him to a higher plane intellectually and morally. It is possible to conceive a corps of teachers actuated by this high motive, but the very nature of the economic problem which the public school teacher has to face is bound to make the question of salary a vital consideration. "However true it may be that the altruistic motive must influence the man who chooses the life of teacher, it is still true that

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[234] Cf. Perry, A. C., *op. cit.*, p. 57.

[235] *Ibid.*, p. 58.

[236] Dutton, S. R., and Snedden, D., *The Administration of Public Education in the United States.* New York, 1912, p. 261.

[237] *Seventh Annual Report, Carnegie Foundation for the Advancement of Learning*, 1912, p. 70.

one cannot consider the calling of the teacher apart from the economic function."[238]

The motive of self-expression and joy in the work is the motive of the truly professional teacher. It includes a small number of choice spirits like Dr. Palmer who says: "Harvard College pays me for doing what I would gladly pay it for allowing me to do."[239] To most professionally trained teachers, however, the adequacy of salary is a significant consideration. "It is well to say that competent men and women will go into the occupation of teaching regardless of the money involved, but the economic demand is a primal one."[240] Economic conditions in the educational world cause sharp competition among teachers. "The only hope of an ambitious collegian is to put himself distinctly above his competitors in his chosen field. He must do as the business man does in analogous circumstances—increase his capital and make ready for a larger business."[241] This indicates a trend of affairs which should give men pause who realize that the teacher's point of view is the vital point for training in citizenship. The implications of the principle underlying the system are far-reaching. The key to the situation is this: There is the same difficulty of harmonizing the spirit of competition which flows from the economic principle with the altruistic impulse and willingness for disinterested service as Huxley found in reconciling the cosmic process with the ethical process: "Social progress means a checking of the cosmic process and the substitution for it of another, which may be called the ethical process. . . . The ethical progress of society depends not on imitating the cosmic process, still less in running away from it, but in combating it."[242] Yet the hope of capturing a good position is the incentive for an intending teacher to equip herself with professional training, and ambition is the stimulus to high performance of the daily task. Where the teachers will not prepare themselves for

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[238] Prichett, H. S., "Christian Denominations and Colleges," *Educational Review*, Vol. 36, p. 227.
[239] *The Ideal Teacher*. Boston, 1908, p. 5.
[240] Ryan, W. C., *Report of Commissioner of Education*, 1913, p. 11.
[241] Russell, J. E., *Organization and Administration of Teachers' College*, Vol. I, p. 42.
[242] *Evolution and Ethics*. New York, 1896, pp. 81, 83.

greater efficiency without hope of adequate reward, there the spirit of sacrifice is wanting. As a matter of sound business policy, the administrative authorities apply to the employment of teachers the business principles which obtain in the commercial world; they make the salaries depend upon merit and efficiency, knowing that the incentive which actuates a teacher to high performance of duty is the assurance that promotion and increase of salary will be the reward of increased efficiency; and, conversely, that loss of position will be the outcome of incompetency.[243]

The financial relation between the teacher and the pupil is sometimes of conscious importance, as is shown by the boy of untrained impulses who interprets the teacher's obligations inhering in the relationship as those of an employe. "My father pays you to teach me; he will make you promote me," is his threat to the teacher. The pupil is quick to make deductions. The teacher who works for a salary cannot without explanation establish inductively from her own life the principle of self-sacrifice. Extrinsic reasons for teaching, such as the support of dependent relatives, may be, and often are, of such a character as to make the work one of self-sacrifice. An important question here is, does the motive animate the teacher with the love of service? "Self-surrender will not be made until a rational conviction is created that in some way the interests of self and the public good are in accord with each other. It is beyond the power of the State to supply this conviction, for it can give no assurance that he that loseth his life in self-sacrifice shall find it again. Apart from extra-mundane motives, it is not to be expected that duty will have supremacy over selfishness, as was the case before the energies of the personal life were aroused by industrialism. The State system not only fails to give a rational motive for sacrifice, but cannot teach sacrifice by example through the salaried teacher."[244] Yet the task that lies at the heart of the school is to give the growing youth a greater readiness each to give his best to the common good. Halfway measures will not overcome the desire for personal

[243] Cf. Green, C. F., "The Promotion of Teachers on the Basis of Merit and Efficiency," *School and Society*, Vol. I, p. 706.

[244] Wainwright, S. H., "The Contribution to Japan through Education," *Board of Education, M. E. Church, S.*, 1908, p. 106.

gain and the craving for material satisfactions. Nothing less than the cultivation of a principle which emphasizes the spiritual power of man over mere impulse and desire, raising him to a higher level of life, will show him the joy of sacrifice. If we would make true citizens, we must teach the children in the schools the joy that comes from true service. A man is not free from the bonds of temptation to personal aggrandizement until he has felt the joy of self-devotion and self-surrender.

II. The Preparation of the Intending Teacher

The teacher requires both mental equipment and moral fitness. His training for the profession should include factors, therefore, chosen deliberately to attain both of these requirements. It has been the policy of American State education to provide for the academic and professional training only. Yet ideals and habits of character are no less important to those who are to mould the future citizens. "It is no less a duty to plan and strive for a character that is sound and noble and worthy of imitation by our pupils than to observe and listen and read with a view to acquiring knowledge and skill in imparting knowledge to others."[245]

Various types of institutions have been founded to prepare teachers. These institutions are: (1) City training schools; (2) normal training high schools; (3) State normal schools; (4) private normal schools; (5) teachers' colleges; (6) schools of education in connection with universities. Of these agencies we select the State normal school as the typical training school for the State teacher. This is an integral part of the State school system, supported and directed intimately by the State according to its policy of training teachers for its own instrument, the State school, which it has instituted and consistently supports to further its own purposes.

For the year ending June, 1914, two hundred and thirty-five public normal schools in the United States reported to the Bureau of Education in Washington. The total number of students in the regular training courses of teachers in these schools was eighty-nine thousand five hundred thirty-seven. Of

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[245] Ladd, G. T., *op. cit.*, p. 41.

these two hundred thirty-five normal schools, one hundred seventy-seven are state normals, with an attendance of eighty-four thousand ninety-seven students.[246]

To define the work of a normal school, as to define that of any institution, it is important to know its own conception of its purpose and to look at its development historically and functionally. The purpose is fairly well treated in a Massachusetts State normal school catalogue: "The design of the normal school is strictly professional; that is, to prepare in the best possible manner its pupils for the work of organizing, governing, and teaching in the public schools of the Commonwealth. To this end, there must be the most thorough knowledge, first, of the branches of learning required to be taught in the schools; second, of the best methods of teaching these branches; and third, of right mental training."[247]

The American normal school was founded at Lexington, Massachusetts, in 1839 to train teachers to teach;[248] to train so that teaching power might be developed in the person taught. Although at first it gave little more than instruction in the academic subjects that the teachers needed for their immediate work, the purpose from the beginning was to develop in the student-teachers technical and professional ideals.[249] It is, therefore, strictly a technical school. With but few exceptions, the normal schools in the United States have been markedly Pestalozzian in character.[250] There have been two distinct types of normal schools: first, the early Massachusetts Normal School, in which emphasis was placed upon thoroughness in the common branches; second, the Oswego (New York) State Normal School, which stressed with major emphasis the methods and practice of teaching. The first type gave an accurate analysis of subject matter; the second, an orderly and logical arrangement of the elements of knowledge for the purpose of presentation to secure discipline and development of mental

[246] *Report of Commissioner of Education*, 1914, Vol. II, p. 349.
[247] *Catalogue of the Worcester State Normal School*, 1916, p. 7.
[248] Cf. Gordy, J. P., *Rise of the Normal School Idea in the United States*. Bureau of Education, Bulletin No. 8, 1891, p. 47.
[249] Cf. *Ibid.*, p. 40.
[250] Cf. Jones, E. E., "The Relation of Normal Schools to Departments and Schools of Education in Colleges and Universities," *School Review Monograph*, No. 11. Chicago, 1912, p. 59.

faculty. This type, formed specifically upon Pestalozzian principles, has given more attention to educational theory than has the Massachusetts type.[251] In each of these characteristic types, importance is attached to the reexamination of common school studies which the student-teacher has completed during her last years of high school. Arithmetic is studied in the light of algebra and geometry; grammar is reviewed in the light of rhetoric and foreign languages. To study the elementary branches thus constructively is to discover their interrelations and processes of derivation from higher sources. This constructive study gives the teacher a knowledge of the laws of the subject and tends to make her observant and reflective of methods.[252]

The efficiency of normal school training to develop the personality of the teacher is conditioned by four factors—first, the entrance requirements of the candidates; second, the curriculum; third, the faculty; fourth, the student life. The normal school has no national standardization, and, therefore, there is no homogeneous type. Those of each State or group of States have their own peculiarities and have adopted different standards of admission. According to the entrance requirements for a Massachusetts Normal School, the student must have attained the age of seventeen years if a man, and sixteen, if a woman, and must be free from physical defects, and present a certificate of good moral character and evidence of graduation from a high school or equivalent preparation.[253] For entrance to a Wisconsin State Normal School, the regents require good health and completion of a four-year high school course or four years' successful experience as a teacher, with a first-grade certificate for not less than one year or satisfactory examination in a great number of specified high school studies.[254]

The curriculum furnishes the knowledge content of the

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[251] Cf. Ramsey, C. C., "Normal Schools in the United States," *Education*, Vol. 17, p. 234.

[252] Cf. Harris, W. T., "The Future of the Normal School," *Educational Review*, Vol. III, pp. 5, 6.

[253] *Catalogue of Worcester, Massachusetts, State Normal School*, 1916, pp. 7, 8.

[254] Cf. *Bulletin, Milwaukee State Normal*, 1916, p. 19.

teacher's training. The committee of the National Educational Association on normal schools in 1899 recommended the following course toward which normal schools should aim:

"1. *Man in himself,* embracing: physiology, psychology, ethics, religion.

"2. *Man in the race,* embracing: history, anthropology, literature, general psychology.

"3. *Man in nature,* embracing: physics, chemistry, biology, mathematics, physiography, astronomy.

"4. *Man in society,* embracing: sociology, government, home economics.

"5. *Man in expression,* embracing: language, drawing, construction, physical culture, music, art.

"6. *Man in school,* embracing: philosophy of education, science and art of teaching, history of education, school economics."[255]

The actual content of the curriculum differs widely from the ideal. While the courses of study of the various normals in the same State are uniform, outlined as they are by State officials or by the joint action of the presidents of the various schools, those of the normals of different States vary widely. "The normal school in the city and the one in the mining region and the one in the agricultural region will all differ much in their curricula and in their creational agencies for instruction."[256] The United States commissioner of Education, in his report of 1910, states that the leading normal schools offer four-year degree courses which are cultural as well as professional, parallel to regular college courses; that they provide for specialization in manual arts, domestic economy, agriculture, and the natural sciences.[257] In accordance with this new normal school movement to offer college work, many normal schools in the Middle West have provided curricula of four-year college courses, justifying their policy on the ground that their legitimate function is to train teachers for every phase of the common school, and that the

[255] "Function of the Normal School," *National Educational Association Proceedings,* 1899, p. 841.

[256] Kirk, J. R., "The Twentieth-Century Normal School," *National Educational Association Proceedings,* 1914, p. 526.

[257] Cf. *Report,* Vol. II, p. 1079.

training of a high school teacher demands the scholarship of a college curriculum. In 1907 the normal schools of Illinois were authorized to grant professional degrees.[258] In 1909 the Iowa legislature changed the name of the State Normal School at Cedar Falls to the State Teachers' College, with power to confer degrees. Since then a full college course of four years has been maintained.[259] In 1911 the Wisconsin legislature empowered the normal schools of its State to offer the "substantial equivalent of the instruction given in the first two years of a college course," thereby making them junior colleges.[260] In a great many state normal schools, however, the curriculum consists of a two-year course following a high school education. In order to give specific and definite training to teachers of each of the departments of elementary education, primary, intermediate, and grammar grades, the last product in the evolution of the normal school is a group or core of subjects as the foundation of the teacher's professional preparation. Supplementary to this are differential groups for the primary, intermediate, and grammar grades, and in those normal schools equipped for the training of high school teachers there is a high school differential. The total number of units required is twenty-four; one unit represents twelve weeks of study, five hours per week. In the Billingsham Normal School, Washington, representing the Pacific Coast section, the core includes fifteen and seventy-five hundredths units; the high grade differential and the low grade differential each eight and twenty-five hundredths units. In the Cedar Falls Teachers' College, Iowa, the core includes ten units; the high grade and the low grade differentials each fourteen units. In the Normal School of Ypsilanti, Michigan, the core includes eight units; the high grade and the low grade differentials each, sixteen units. *Two* subjects only, psychology and history of education, are constants of the core of studies required in each of these normal schools. Each of these two subjects varies from a standard

[258] Felmley, D., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 411.
[259] Cf. Bolton, F. E., "The New Normal School Movement," *Educational Review*, Vol. XLVI, p. 60.
[260] Cf. Plantz, S., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 199.

amount by only two-tenths of a unit. The cores vary among themselves from eight units to sixteen units.[261] The differential course is recommended to make the normal school graduate more immediately effective in her work in giving her specific plans and habits of procedure for the grades that she has chosen to teach. Psychology is a basic study for principles and methods, and, next to practice teaching, contributes to success in teaching.[262]

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[261] Cf. Maxwell, G. E., "Differentiation of Courses in Normal Schools," *National Educational Association Proceedings*, 1913, pp. 536–539.

[262] Cf. Meriam, J. L., *Normal School Education and Efficiency in Teaching*. New York, 1905, p. 53.

PUBLIC LIBRARY BOOKS FOR THE CHILDREN OF CATHOLIC SCHOOLS

Several decades or more ago public libraries throughout the country began to consider seriously the problem of children's reading and the child's place in a library. They soon found the subject more involved than it at first appeared. Gradually to prevent children from troubling adults and to permit especial attention to be given to them, children's rooms in libraries were set apart.

After these rooms were well established it developed that people trained to work with children were needed. Most libraries, therefore, chose certain members of their staffs to specialize in this work and to give their entire time to children. These workers found that intensive study of all material available for children's use was necessary if the library was to have any great usefulness for children. From this period much attention has been given to the children's interests and book needs, to the available material and the approximate age at which books may be read with the greatest profit. In addition to the study of all material in print, constant reviewing has been necessary in order to keep abreast of current material. Fortunately newness for its own sake has and should have small place in children's reading, yet strangely nowhere else in the book field, save perhaps in that of technical material, is the tenure of a book liable to be so brief.

Classics we are fortunate in having always with us, but certain supplementary books, on such subjects as history, travel, biography, and handicraft are in use today because they are the best to be had on a given subject but are soon superseded by better material, since writers and publishers are giving ever-increasing attention to children's books. Even classics need watching as they are constantly budding forth in new editions with large print, gay bindings, and attractive illustrations. This matter of form is not to be despised as it is the largest factor in a child's own choice of a book.

A teacher speaking of editions told of a boy in her class to whom she had given "Treasure Island" to read in a text-book edition. She said he labored over it grudgingly. Shortly after he had finished it a lovely edition came to her desk. The same boy came up and said, "I want to read that book." "But," the teacher replied

"you have just finished it." "I know," he said, "but I want to read this one." And read it he did from cover to cover, the teacher said, much to her amusement. Thus the library is able to win children to classics and near classics which in the old forbidding forms they would scorn save as school tasks.

There is even more to the matter of children's reading than this constructive side. There is grave need of preventive work. Very pernicious books are read more commonly by children than their parents or teachers realize. Even more harmful, however, than these positively bad books, which most children clearly recognize as such, are the very mediocre serial books which have now become the bane of children's reading. The habit of reading these serials is easily formed and difficult to break. They are the books usually offered to those asking for "a nice book to buy for a child" so that parents themselves purchase them as gifts for their children. Books of this type are printed yearly by the hundreds. They consist of improbable situations in which children accomplish feats of daring which would stagger most grownups to attempt. They lack literary merit, atmosphere and sound feeling. Books of this type weaken the child's mental capacity as they require no thought, lessen his will by minimizing the necessity for sound concentrated effort, and are stultifying in the extreme. Almost all children read. It is the problem of all workers with children, be they parents, teachers or librarians, to substitute sound reading for this tide of very mediocre serials and other undesirable books.

However willing and interested teachers or parents may be, it is of course impossible for them to make a painstaking all-round study of the problem of children's reading. To be fitted to act in an advisory capacity to them is the aim of children's librarians everywhere. The choice of children's books has become a joint matter for all those working in this particular field. A clearing house of the opinions of these workers throughout the country is furnished by book lists and notes, so that each student in this field can build upon the study of her now numerous predecessors and contemporaries.

Library work with children has served not only those children who come to libraries or library stations but also has been carried to the children in the schools. Most Catholic educators and most librarians have more and more realized that the accumulation of material for children in libraries and the study of the subject

which these libraries has made, have not been as useful to Catholic schools as both desired. Most libraries, in an effort satisfactorily to supply Catholic children with books, have compiled lists of books by Catholic authors. This work was a substantial step toward the solution of the problem; necessarily, however, these lists omitted a wide range of reading entirely suitable and in many cases almost necessary to the child's development and could not furnish enough books to cover the child's reading years. Thus the responsibility for the reading of the Catholic children, other than the books on these lists, came back on teachers and parents often too busy to give the subject necessary attention. It is to this need of a closer cooperation between Catholic schools and public libraries that we are for the moment directing our attention and especially to the possible solution of the problem which has been attempted by the Public Library of the District of Columbia.

For some years this library has been supplying sets of books to the classrooms of the public schools of the city. These sets include fiction, history, biography, geography and travel, on the subjects being studied, nature books, handicraft, poetry, etc., one book being sent, upon request of the teacher, for each child in the classroom.

Several Catholic schools have also been thus supplied from time to time, but it was realized by those librarians having the children's reading at heart that this work would not develop fully or satisfactorily so long as those responsible for the education of Catholic children could feel that the books might contain material which was contrary to Catholic teaching and which a non-Catholic might not recognize as such. This, roughly, was the problem which has received much thought by this library. In the spring just past the library was consulted by two Catholic teachers, members of the Catholic Women's Literary Guild, as to how the Catholic schools might avail themselves of the system of library work as it is so fully used in the public schools of the District.

In talking the matter over with these teachers it was suggested that before the work being done by the library with schools should be taken up very fully by the Catholic schools, the books of the collection should be reviewed by Catholics and a list of all books considered not desirable for use in Catholic schools should be made. Such elimination, which would not be possible in general library work for children or adults, is feasible in a fixed collection such as

this which consists of about 1,100 titles and is added to only once yearly. It was decided to call a committee meeting of Catholic sisters and lay teachers, to present the plan to them and to ask their aid in the work.

A large meeting was held; the scheme met with entire approval, and all who were present generously volunteered to help. The books were divided among the members of the committee and were sent to them to be read during the summer months. As one reference copy of each book in the collection is shelved in the office of the School Division for the use of teachers and parents, it was comparatively simple to distribute these books for reviewing. Cards reading as follows were sent to the committee for registering their opinions:

CATHOLIC REVIEW COMMITTEE

Author.
Title.
Name of reviewer.
O. K.
Not desirable.
Reasons.

The books were reviewed during the summer and early fall. The work was very carefully and critically done as the comments of the teachers show. It is interesting that the objections in most cases were to isolated features which the author might easily have left out.

Out of the 1,100 titles used in the public schools, fifty-three titles were disapproved by the committee on this ground of inacceptability for use with Catholic children. A list of these vetoed books was made and a copy sent to each member of the reviewing committee. When sets are sent to Catholic schools no book on this list will be included.

Letters and catalogues were sent to the Catholic grade schools telling of the work of the review committee and offering the use of the school collection to them. It is hoped that the collection, which with these eliminations now has the stamp of approval of Catholic teachers, may become of real value to the Catholic schools and may give genuine pleasure and profit to the pupils.

Because of the general interest in the question this article is submitted to the CATHOLIC EDUCATIONAL REVIEW, which reaches Catholic educators throughout the country, in the hope that it contains some suggestions which may help in solving the same problem elsewhere.

LOUISE P. LATIMER,
Supervisor, Work with Schools,
The Public Library, Washington, D. C.

PRIMARY METHODS

READING, WRITING AND SPELLING

The primary teacher in her endeavors to build up rapidly a large written vocabulary in the children committed to her care not infrequently loses sight of the fact that the fundamental principle that each impression demands an adequate expression holds as rigidly in the primary room as in any other part of the field of education. In fact, this principle is more urgent in the primary room than elsewhere, for the very reason that we are dealing with simple sense impressions rather than with elaborate mental content.

It may readily be demonstrated that the chief value attaching to a sense impression is to be found in its function of governing the corresponding expression; but this does not go to the root of the matter. The brain is so constructed that the impression cannot be perfected or rendered fecund prior to its functioning in governing expression. It is precisely in the act of expression that the sensory image is completed, is incorporated in the mental organism and is rendered fecund. Considerations such as these lead us to realize that only failure can result from the persistent efforts of the primary teacher to create definite mental images of written words and sentences while she neglects to develop the appropriate forms of expression.

Sense impressions arise in consciousness from the play of sensory stimuli from the environment acting on the brain through the end organs of sense, and their primary or biological function is to release centrifugal nerve impulses calculated to bring the organism as a whole into better adjustment to the environment. In the lowly forms of sensient life this is practically the only function of sensory impression. Multitudes of afferent or sensory nerve impulses are in this way converted into action without the direct intervention of consciousness, and are in consequence designated as reflex activities. The benefit of the individual organism is the obvious purpose of all such activity. It is true that the educative process is not immediately concerned with reflex activities, which are inherited in their complete form, but it is no less true that the foundation of free or volitional activity rests upon the reflex and instinctive tendencies of the child. The child is, of course, a social being, and it is the business of education to cultivate the

social side of his nature, but it must not be forgotten that the child remains an animal and that the laws governing his animal nature must be observed. The practical application of this principle demands that in the beginning and wherever possible, even in later stages of development, the sensory image be carried forward into biological expression before any attempt is made to secure from it social expression.

The fundamental educational principle which demands that we should always proceed from the simple to the complex is in strict conformity with what we have just said. The visual image of a word should release nerve currents which will pass directly to the motor area and thence to the voluntary muscles, thus securing an appropriate action. This is the simplest and most direct course of a nerve current through the cerebral cortex, and it is the one demanded by nature in conformity with the primary biological meaning of all sensory impressions. From these considerations it may be inferred that the first written words to be taught the child should be action words, such as "run," "hop," "skip," "march," etc. The word written on the blackboard should serve as a signal to the child to perform the action in question, and through the action the sensory image is deepened and combined with the motor activities, thus attaining the first step in its organization into the mental content.

The written word is, and for the child it must remain, an arbitrary symbol of the action signified. The muscular movement involved in the action must be directly governed by sensory images of the action itself. The written word attains its efficiency through its association with a mental representation of the action. From this circumstance we may deduce another practical rule for the guidance of the primary teacher, namely, the action words selected for the foundation of a written vocabulary should be confined to actions which are already familiar to the children. The children's oral vocabulary should be used by the teacher to prepare them for the action word about to be developed.

There is general agreement among psychologists and philologists that the utterance and not the word or the separate sounds or characters constitutes the primary unit of speech. The separation of the utterance into words, and of the word into its elements involves the process of analysis, and should not be undertaken at the beginning. It is true that such simple utterances as "run," "hop," "skip," "jump," consist of a single word, but these words rapidly grow into more elaborate utterances by the addition of

object modifiers and subject. In other cases, the primary utterance may consist of several words, but they function as a unit in the child's consciousness. When this is the case the entire utterance should be used at the beginning without hesitation. Separation of the utterance into words will take place naturally and without effort as the child successively meets the same words in varied combinations. The same process will gradually cause the individual characters to separate in the child's consciousness, and after this has occurred for all the characters the alphabet may be taught in the proper sequence. To anticipate this is to run counter to natural tendencies and to set up artificial and unnecessary complications.

It is true, as we said above, that the child is an animal and that the biological mode of expression is the first to assert its claims, but it is equally true that the child is much more than an animal. He is a social being, and his nature as such urges him to give social expression to his mental content. Now, the aim of social expression is not concerned with the adjustment of the organism to its environment, but with the conveyance of the mental image by the child to another being like himself. This he accomplishes by reproducing the objects from which his mental content was derived. All language, both written and oral, had its origin in imitation. The beginnings of spoken language are found in imitation of the sounds of nature, and the onomatopoetic element may still be traced even in highly developed languages, as for example, in such words as "splash," "moan," "tinkle," etc. In a similar manner, the picture is the primitive form of written language. This may still be seen in the highly conventionalized pictures which constitute such ideographic languages as the Chinese and the Japanese.

Considerations such as the above point clearly to writing as the second step in the process of developing the child's written vocabulary. The child, having acquired the meaning attached to a written utterance, is moved by its imitative and social tendencies to reproduce the written symbol. This process, like the previous one, involves the visual area and the motor area of the cortex. The same simple and direct pathway is used, and thus the image is established in itself and in its function of securing adequate motor expression.

In the biological reaction, the symbol acts as a whole and the

details are neither necessary nor are they clearly observed, but in the second stage, in which the child seeks to reproduce the symbols, the details come into view and accuracy and completeness are rendered necessary. The result is correct spelling and good penmanship. If, however, the process of writing be deferred until the symbol has become automatic and subconscious, the processes of learning to write and to spell will be rendered needlessly difficult. The child who is fortunate enough to grow up in a home of culture will use correct grammar and good enunciation without effort, and every teacher is painfully aware of the difficulty encountered in correcting the faulty speech of children who come from unfavorable home environments. In like manner, when the children are taught spelling by reproducing the written words while they are in the process of acquisition, correct spelling will be natural and easy, but when the words are learned by merely reading them, that is, by giving them vocal instead of visual expression, poor spelling is the inevitable result.

The third step in the process of acquiring a mastery of written language consists in the translating of the visual symbols into speech. This step naturally presupposes three things; *i. e.*, the developed auditory image, the established motor reaction corresponding to this image, and the visual image that is to be translated into speech. In this step, the cerebral mechanism involved is complex. The visual image must be related to the auditory image, and this in turn must control the speech center in the frontal convolution, and this finally must be in control of the motor area in both hemispheres. If the auditory image is incomplete or imperfect it will be unable to control the speech center and imperfect speech will result. Even after the image in the auditory center has been rendered clear cut and accurate, the vocal control may remain inadequate. But, if impression and expression have been properly combined in the process of learning vocal language, this undesirable condition will be eliminated. Again, if the visual image is faint and ineffective, the child will stumble and mistranslate the word before him. But, where the visual image is properly developed in its relationship to the corresponding motor area, and a similar relationship exists between the auditory image and vocalization, the combination of the two series required in vocal reading will be found to present no great difficulty.

The practical rules for teaching reading, writing and spelling

which grow out of the available neurological and psychological data are simple, and may be followed without difficulty even by the primary teacher who is not entirely familiar with the scientific background on which the rules rest. They may be resumed as follows: The written utterance on the blackboard should act as the symbol to direct the child in the performance of the action called for. When this reaction has been firmly established the children should reproduce on the blackboard, if possible, and if not possible, with pencil and paper, the written utterance. When they do this with ease and accuracy, and not before, they should after repeating the action turn their backs to the blackboard and tell the class what was written on the board. In this way, the memory picture or recall image of the written utterance is made to control the child's speech, and his expression is as it should be self-expression instead of being an attempt to express something that he does not yet possess. This is a matter of no little importance for good reading later on. Interpretative reading is quite impossible unless the eye may run far in advance of speech, thus leaving to the recall image the function of subconsciously controlling the utterance while the eye is acquiring and arranging the series of visual images that are to be translated into speech.

Too much insistence cannot be placed upon the fact that the visual image should be rendered thoroughly automatic and subconscious before the child is permitted to attempt its translation vocally. It would also be wise not to permit the child to pronounce any word while his eye rests upon it. Thus will be avoided the danger of establishing a synergy between the eye and the speech center which effectively and permanently destroys the power of interpretative reading.

Care should be exercised not to confound the directions here given for what might be called the look-and-say method with an abuse that not infrequently appears in the primary classroom, and which is sometimes incorrectly designated as reading from memory. In one sense of the word, there is no good interpretative reading except reading from memory, which instead of being an imperfection is in reality the highest perfection of the art. But in this case it is the memory of the actual printed utterance that subconsciously governs enunciation. In the abuse referred to, however, the case is quite different. The child learns the story through his ear, having heard his teacher or his companion read it frequently,

and he memorizes this auditory image and associates it with the given page of his book in which the pictures, the arrangement of lines and type and the other general features of the page function by association with the oral story, instead of the visual elements in the utterances to be read. A case of this kind will rarely occur when the method outlined above is followed with any degree of care. It is usually met with in children who are poor visualizers, that is, in children in whom the visual area in the cortex is poorly developed. Such children need far more thorough drills in the action method and in writing than is usually given to them. It is well, however, to remove from the primary classroom as far as possible everything which would lead children of this class into the pernicious practice of attempting to read from oral memory, hence, an individual chart sentence printed on a cardboard strip that has no other characteristics by which it may be identified than the printed words is much safer in the early stages of reading than the large chart containing many stories and one or more pictures.

This same consideration should lead us to banish the primer in which the page as a whole has many characteristics that will enable the child to associate it with the vocal story which he has heard others read from it. But better than chart or chart sentence is the script sentence written on the board and varied from day to day. This is not only the safest, but it is by far the most efficient means of setting up in the minds of all the children the proper correlation between the visual image and the various centers in the brain which must be developed successively in order to lay the foundation for intelligent and effective reading. Once the habit of associating the visual image of the utterance with the speech center has been thoroughly set up there will not be much danger that even the poorest visualizers will fall back into the defect of reading from memory of auditory images.

It will be readily seen that the considerations advanced in the foregoing pages apply with equal force to almost everything that is taught in the primary room. The children must be taught to read music in the same way that they are taught to read the printed page, and the same considerations control the process. The visual image of the musical notation must be thoroughly and systematically developed and rendered subconscious in its functioning. Hence, rote singing must not be tolerated.

In singing as in reading each difficulty must be met and overcome separately, the placing of the voice, the control of pitch, the development of a sense of rhythm and of time, must all precede the more complex thing of giving proper vocal expression to a printed song. Where imperfection is allowed to linger in the development of any one of these elements, the finished complex is bound to suffer, and where the complex reaction is attempted first, failure and discouragement may easily drive the pupil to singing from oral memory, instead of by the subconscious memory of the series of musical notes on the staff.

In like manner, if in teaching the child to draw, we allow him to work directly from the object instead of from the memory of the object, his progress will be hampered and difficulties will be placed in the way of his subsequent self-expression through brush and crayon. But these matters are of such fundamental importance that their treatment must be reserved for a later installment.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

ONE OF THE PROBLEMS IN TEACHING POETRY

Poetry is a miracle, of imagination, rhythm, thought, and strength of soul all compact. In great poetry they are present superabundantly. In minor poetry some or all of them are present only in restricted measure. If any one of them is missing, no longer is there the miracle—you have verse but you have not poetry.

To understand and appreciate poetry it is necessary to bring to it some measure of all these things. There must be spiritual sympathy, intellectual tolerance, a feeling for harmonies, and the power to imagine and to visualize images. The more you can bring to poetry, the more you will discover and carry away. It becomes a life possession which grows richer with the years, if you will only let it once possess you. You need not necessarily give entire assent to the intellectual propositions which it advances; you may feel, and rightly, that its harmonies are perhaps too wild; its spiritual daring may take your very breath away—only to have your imagination calm the tempest and compose the warring elements into a single song. Without imagination all the other faculties are brought to poetry in vain. Imagination is the key to poetry and it unlocks poetry for the mind and the soul, which otherwise would fail to comprehend.

Every teacher of English knows this from long experience. Many an effort to unlock the gate of poetry has ended in the sad discovery that there was no key or that the key was not adequate to the lock. It is one of the problems of teaching poetry.

Poetry, to amplify Wordsworth's famous definition, is "emotion recollected in tranquillity" and expressed through mental imagery, because there are no direct images of feeling. We share the poet's emotion by duplicating for ourselves his imagery, so far as we possibly can. To misunderstand or to misconceive any essential part of the poet's imagery is to lose the meaning and the beauty of the whole. Appreciation of poetry depends vitally upon our power to visualize for ourselves the things which the poet saw when he was moved to song. It is impossible otherwise to enter into his emotion.

The significance, therefore, of the mental image in the teaching of poetry must never be lost sight of for a moment. The right imagery must be called up and grouped properly in the student's mind before the poem can bring home to him its message and its beauty. To what extent this message and this beauty come home, depends, of course, upon the character and scale of the poem's imagery. Images which have to do with the lower orders of nature, with stones, soil, fire or water, for example, are of a lower order of poetry than images which deal with the higher orders, with flowers, with animals, with man; and the highest order of poetry is therefore the drama because it uses the highest type of imagery, man himself, and therefore brings home its message and its beauty in the fullest and most powerful way. The worth of a poem is determined in a large measure by this very character and scale of its imagery. In teaching poetry, therefore, the images must correspondingly be grouped in the reader's mind according to their character and scale if poetry is to have any meaning or any power for good.

The problem of bringing home the full meaning of the mental image is complicated further by the fact that people differ remarkably from one another in their dominant type of imagery. There are as many types of images for any given object as there are senses, and as there are experiences stored away in the memory by reading, by travel and by environment. Mention any word at random and there will instantly arise as many types of images as there are people in the room. For practical purposes any type of image will do passably well. For poetry, however, only "the vivid, intense, fully detailed image" can satisfy. Such poets as Shelley and Francis Thompson depend implicitly on you to call up just that kind of image, for they deal almost entirely in the rare and fine material of imagination. If you cannot visualize their images readily they defeat you invariably in the reading. There are many who are slow to visualize. Small students of poetry in the classroom are not always quick in calling up the images of the words they read. They need more time than others who can visualize readily and accurately. And here is the rub. A busy teacher with a large class, or sometimes the less busy teacher with the

smaller class, is too often tempted, and perhaps yields to the temptation, to ask the questions of those who have seemingly the most taste for poetry and can answer most quickly. It is, however, the student whose dominant type of imagery fits him primarily for science or mathematics who requires the most attention. If necessary, read less poetry with the class and read it intensively, and let those members of the class who are slow to visualize serve as the object of your keenest questions. It is easy to discover their dominant types of imagery. The problem is to associate the type with the image in the poet's mind. Patience, tact, and enthusiasm will usually go far toward solving the problem. Power to interpret poetry and make it attractive through the voice is another large factor towards success. The greatest of these, however, is patience.

It is Shelley himself who describes the final aspect of the problem. He said, "The most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet." The poet gives you only a part of his dream. The images associated around the central image of the poem, therefore, are of supreme importance in teaching poetry. Those images which the poet actually set down within his lines were often only those which he felt most surely would convey the greater aspects of his picture. Many things he kept back, for there are many reticences in literature. If you can feel with him, if you can see with him, you will fill in his picture with a thousand happy thoughts and fine details which make his poetry a treasure that grows unbelievably as the years steal on. It becomes finally a complete thing when your own imagination attains that blissful state wherein all hidden things are opened. Meanwhile you must be contented with something less than the complete miracle. You must be satisfied with such images as you can summon to surround the poet's lines. To get the central images true and clear is not enough; the associated images must be gathered about them, and more and more, although you will never gather enough. And we have never discharged our obligations as lovers and teachers of poetry until we have made our charges realize that they too can never gather enough—nor ever will.

T. Q. B.

ANOTHER METHOD OF PRESENTING POETRY

Last month we had the pleasure of publishing a personal method of presenting poetry long used with great success by a well-known teacher. This month we have the privilege of offering another method by another successful teacher which contains likewise some helpful suggestions. The poem which she has chosen for illustration is often taught earlier than eighth grade, and can be taught successfully in an earlier grade such as the sixth. Like all works of art, of course, its beauty and its meaning increase with the years.

"Vision of Sir Launfal."—Eighth Grade

Preparation.—I read the entire classic as carefully as though it were one of my first readings of it. I get the logical order and connection of thoughts, and get into the spirit of it. I seek for relations of new truths to the truths in possession of the pupils, to their life and to their interests. I try to correlate it with their other studies. I select passages that might be particularly difficult for the pupils and find an effective and interesting method of presenting them. I look up references in order to be able to direct pupils to the proper sources. I then plan my presentation even almost as to what I intend to do each recitation period, especially if I have but a definite period in which I must complete the study of the classic.

Presentation.—Eighth grade pupils already have some knowledge and appreciation of Lowell. So I might begin my presentation with an informal talk, in which the pupils take part, on the life of Lowell. Then if the pupils know, as they should, something of the history of the Middle Ages, of knighthood and chivalry, I have them tell all they know about it. If unfortunately they do not, I proceed to give the historical setting of the time in general, not for the "Vision." Then we read the entire selection in one period if possible; otherwise, Part I, and Part II in the next recitation period. In the first reading I aim to have my pupils get the whole story and see the relation of the parts; get the fundamental lessons and to some extent enter into the spirit. In the second reading we interpret passages, see the pictures and discover more of its spirit and beauty. In this I merely suggest and they do the

work. I like to have my pupils do their third reading privately and then have a general talk. If I think it profitable we have the fourth reading of it together.

I have always found that my pupils enjoyed the study of "The Vision of Sir Launfal" and loved it. Some classes have asked several times during a year to read it together in class.

A SISTER OF ST. FRANCIS.

THE IDEAL EDITION OF A CLASSIC FOR THE GRADES

The editions of classics to be presented in the grades demand careful selection. Perhaps it is true that it is hard to mar the beauty of a classic or a literary composition, nevertheless the subject matter and the way in which it is presented is of the utmost importance.

What is the aim in teaching these classics? Does this edition bring out the aim desired? How is the subject presented? From the intellectual, the aesthetical, the moral standpoint? Is it full, accurate, interesting? Is it suitable for the class for which it is designed? Does it permit of proper development? Does it, or will it, lead to appreciation of literature? Will it awaken the desire for proper future reading?

The notes should bring out only those points which are foreign to the child's experience. They should make clear those points which are obscure or too deep for his comprehension. They should not define words or phrases with which the child would become otherwise familiar, but only such as may have reference to something unknown and unrelated to his experience. They should then be full and accurate, but not copious.

The type should not be fine; neither for the general theme nor for the notes. When there is a pronounced difference between these two types there is a strain on the eye, which is injurious. Especially where the eye is put to such constant use as in the school room. I am unacquainted with the technical terms for sizes of type, but in my opinion the size used in Dr. Shields's text books is a good form. Perhaps for editions for grades above the sixth the size next smaller (if I may so untechnically designate it) would serve the purpose. (EDITOR'S NOTE.—11 and 10 point, Scotch Roman type.)

The paper should not be a "dead" white with a high gloss but rather a "restful" white and of such composition as does not reflect the light to the disadvantage of the reader.

Cloth-bound editions are more appropriate for school use. The binding should never be gaudy or flashy, but of a neat and serviceable color. This need not mean absence of beauty or style but rather does it prove the essential need of the two.

Illustrations should be few and good, in preference to many and poor representations. A few, typical, well-selected pictures will serve to present the general setting of the classic to greater advantage than a dozen, ill-assorted, poorly devised "cheap" representations.

SISTER M. THERESE, P.H.J.C.

THE USE AND VALUE OF STUDY QUESTIONS

Some time ago we had occasion to discuss with two teachers of long experience in the field the question: "What is the proper use of study questions, and what value have they in actual practice?" Their opinions were so interesting in their varying points of view that we are reproducing them substantially and with just this acknowledgment, hoping that other opinions on this much-debated topic will be soon forthcoming.

(*a*) "I am inclined to agree with the author who said that the proper use of the study-question should bring out a 'realization of the little one knows, rather than the wide extent of one's ignorance.'

"When the text book is furnished with study questions, they are of value to the teacher in her preparation, but from the pupils' point of view they are of little value. They may direct and elucidate to the teacher the doubtful or obscure points, words or phrases, and they may serve as capable guides for correct thinking on her part. But they are something of a confusion to the pupil and unsatisfactory in the extreme, unless they furnish the answer in themselves, and this is entirely contrary to proper mental development. Any set of study-questions, specifically and definitely planned, be they ever so excellent, cannot be strictly adhered to. This attempt would prove an absolute failure. A prearranged set of questions, cannot take into consideration the natural development of the

subject, even if prepared shortly before class by the teacher. The natural out-growth of the lesson-thoughts must be presented by the class, and this not as a whole but as individual members. A few leading questions can and should be planned by every teacher but she will have to be governed, in her class work, by the spontaneous but nevertheless thoughtful questions of her pupils. This development will prove of far greater value than a book of the most perfectly, seriously prepared questions ever devised by the best of teachers or professors."

(*b*) "If questions are carefully thought out they may be a valuable assistance to a class in studying some of the classics, especially if the teacher has taken a preview of that classic with the class. In the recitation one question usually follows from the preceding and depends on the immediate needs of the pupils.

"I have found that single questions involving a problem are valuable. They teach the child to think and to adjust his old knowledge to meet new situations."

A LETTER BY THE ADJUTANT GENERAL OF THE UNITED STATES

Towards the end of August there was sent out from the Adjutant General's Office of the War Department to heads of various schools and colleges of the country a letter which bears so immediately upon oral composition and expression, without in the least intending to single them out from other things, that we reprint it almost in its entirety. The serious faults criticized so sharply by the Adjutant General can, to an amazing degree, be corrected in the English class and by the English teachers of the school, because many a lesson in conduct and self-expression can be taught through literature, through reading class, through oral composition, through correlation of Expression with other English courses, which would be either too obvious or too unrelated in other subjects and classes. We have urged the matter in a previous number of this column. Perhaps we have been suspected of special pleading. If we have, permit us to offer the testimony of a decidedly unacademic gentleman, the Adjutant General of the Armies of the United States:

"Because it might be interesting and helpful to schools

and colleges in the present emergency, your attention is invited to the following observations of a candidate at one of the Reserve Officers' Training Camps as to the probable cause of the considerable number of rejections of candidates for reserve officerships at the training camps.

"Perhaps the most glaring fault noted in aspirants to the Officers' Reserve Corps and one that might be corrected by proper attention in our high schools, preparatory schools and colleges, might be characterized by the general word 'Slouchiness.' I refer to what might be termed a mental and physical indifference. I have observed at camp many otherwise excellent men who have failed because in our school system sufficient emphasis is not placed upon the avoidance of this mental and physical handicap. In the work of the better Government Military schools of the world this slackness in thought, presentation and bearing is not tolerated because the aim of all military training is accuracy. At military camps throughout the country mental alertness, accuracy in thinking and acting, clearness in enunciation, sureness and ease of carriage and bearing must be insisted upon for two reasons: that success may be assured as nearly as human effort can guarantee it with the materials and means at hand, and that priceless human lives may not be criminally sacrificed. Only by the possession of the qualities referred to does one become a natural leader.

"A great number of men have failed at camp because of inability to articulate clearly. A man who cannot impart his idea to his command in clear, distinct language, and with sufficient volume of voice to be heard reasonably far, is not qualified to give commands upon which human life will depend. Many men disqualified by this handicap might have become officers under their country's flag had they been properly trained in school and college. It is to be hoped therefore that more emphasis will be placed upon the basic principles of elocution in the training of our youth. Even without prescribed training in elocution a great improvement could be wrought by the instructors in our schools and colleges, regardless of the subject, insisting that all answers be given in a loud, clear, well-rounded voice; which, of course, necessitates the opening of the mouth and free movement of the lips. It is remarkable how many excellent men suffer from this handicap, and how almost impossible it is to correct this after the formative years of life.

"In addition to this physical disability and slouchiness is what might be termined the slouchiness of mental atti-

tude. Many men fail to measure up to the requirements set for our Officers' Reserve because they have not been trained to appreciate the importance of accuracy in thinking. Too many schools are satisfied with an approximate answer to a question. Little or no incentive is given increased mental effort to coordinate one's ideas and present them clearly and unequivocally. Insistence upon decision in thought and expression must never be lost sight of. This requires eternal vigilance on the part of every teacher. It is next to impossible for military instructors to do much to counteract the negligence of schools in this regard. This again has cost many men their commissions at camp. Three months is too short a time in which to teach an incorrigible 'beater-about-the-bush' that there is but one way to answer a question, oral or written, and that is positively, clearly and accurately. The form of the oral answer in our schools should be made an important consideration of instruction.

"I have further noted at camp that even some of our better military schools have turned out products that while many of them may have the bearing of a soldier in ranks, yet their carriage is totally different as soon as they 'fall out.' Schools, military and non-military, should place more insistence upon the bearing of pupils all the time. It should become a second nature with them to walk and carry themselves with the bearing of an officer and a gentleman. This again is a characteristic that cannot be acquired in a short time and, when coupled with other disqualifying elements, has militated against the success of men in training camps. . . ."

RECENT BOOKS

General

English Prose, A series of Selected Essays, edited by F. W. Roe and G. R. Elliott, Longmans, Green & Co., New York. *The Morte D'Arthur of Malory, and Its Sources,* by Vida D. Scudder, E. P. Dutton Co., New York. *Shakespeare and the Founders of Liberty in America,* by Charles M. Gayley, Macmillan Company, New York. *Recollections* by John, Viscount Morley, 2 vols., Macmillan Company, New York. *Life and Letters of Edward Everett Hale,* by Edward E. Hale, Jr., Little, Brown & Co., Boston. *Life and Letters of Robert Collyer,* by John Haynes Holmes, 2 vols., Dodd, Mead & Co., New York. *Years of My Youth,* by William Dean Howells, Harper and Brothers,

New York. *The Book of New York Verse,* edited by Hamilton Fish Armstrong, G. P. Putnam's Sons, New York. *The Answering Voice,* edited by Sara Teasdale, Houghton, Mifflin Company, New York and Boston. *The Red Flower,* by Henry van Dyke, Charles Scribner's Sons, New York.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

The Education of Women in China

By Miss Bowden Smith

Early in March a simple, but touching ceremony took place in the pleasant old-fashioned court of one of the oldest private girls' schools in Peking. This school was founded soon after the promulgation of the reforming edicts of Kuang Hsu, by a Manchu lady who had lived, studied, worked, and dressed as her father's son, from her eleventh year till his death, when she was nearly forty. Then, having fulfilled all the ritual duties incumbent on a filial son, she resumed her woman's attire, and gave all her property and all her learning, to such of the neighbors' children as found their way to the bare class-rooms in the old mansion.

The great number came because it was conveniently near (and the very low fees were not infrequently wholly remitted), and were quite unfitted to profit by or appreciate the wealth of classical lore lavished upon them by their head-mistress, but there were just a few who understood and gave back to her, in full measure, all the enthusiastic devotion of youth. In the revolution when most girls' schools closed, these "happy few" made their home for a time in the school, which hastily ran up a high wall as an apparent, but utterly valueless protection, against the daily expected attack of mutinous soldiery or local "*tufei*." One—the dearest and closest disciple of all—followed her as a refugee to Tientsin, forging in common privations and daily intercourse ever closer links of affection; stood by her in all her vicissitudes, aided her in all her labors, and when she had at length laid her to rest, obtained an interview with the wife of the President in order to bring before her the merits of the beloved and revered teacher. The result was all that could be desired. The President granted a memorial tablet in honor of all the foundress of the Ch'en I School had done for the cause of female education, and on March 3, 1917, pupils and friends gathered to see the symbol of national recognition placed where it may remind all comers of her whose devoted labors had filled the silent courts with the humming of busy students bending over the well thumbed classics, which, expounded by her restrained but impressive tones, were to make them models of virtue and propriety. And so, she, "being dead yet speaketh."

Her memory speaks of a past in which only an exceptional woman, in special circumstances was able to acquire such an education as should fit her to labor for the elevation of her less fortunate sisters. It speaks also, and most eloquently, of a present, full of determination to open wide to all comers the gates of knowledge through which alone can there be had access to that glorious future which is the hope and inspiration of the new republic, whatever may be the political and financial crises it encounters.

Ever-Increasing Opportunities

China is too vast a country for generalization. There is too great a difference between north and south, between rich and poor, between town and country to be able to give in a short article a sketch of the present state of women's education which should hold good for every part. This, however, may be said with some certainty. Everywhere there is evidence that large educational opportunities are being opened to girls, who, in ever-increasing numbers, are availing themselves of them, whilst already valuable work in many directions is being done by women who have had their training under the new order.

There are, of course, doubtless, still numbers of girls, even in the towns, who do not attend any school or who never go further than the elementary grades in which no fee is charged. The very smallest fee or any outlay on books or material is prohibitive for many, and girls, all the world over, are too useful at home to be spared for several hours every day. Of course, where the elder sons have provided young wives to shoulder the housework, the girls of the family are free to attend school, but not all households are blessed with an adequate supply of daughters-in-law. In country districts girls' schools are lacking, whilst the children of better-class families in country homes are often cut off from all educational advantages. The family may not be able to secure a really good tutor, the father may be too busy to supervise, and should there be any school in the neighborhood it is probably not such as these children could conveniently attend.

It is highly significant that these families are now willing to send their girls to school and to realize that its lack cannot be supplied by an ordinary teacher. Even a direct descendant of Confucius is being driven back to Peking from the family home in Shantung, for the sake of the education of a 16-year-old daughter.

A Strange Detached Life

The way in which people in high positions will help and encourage girls' schools is very striking. In some cities the wife of the governor will not only send her daughter to the only school, but will give some of the lessons to inspire and assist the teachers who naturally lead a very isolated and lonely life. They are frequently natives of widely distant provinces and have no acquaintance where their lot has fallen. They live with their pupils and seem to have little escape from the monotony of their work, year in, year out. It seems a strange, detached life and yet an increasing number of young women are devoting themselves to it.

Girls from the wealthiest homes will put up with the coarse fare provided in the great foreign-run boarding schools, while their poorer sisters are crowding out the cheaper mission schools. Girls arrive in Peking, after a couple of months' journey from a distant province, to look for some school that promises to fulfill their academic aspirations without making too serious demands as to their actual standard of proficiency. Fathers, brothers, and even occasionally husbands make anxious inquiries as to the exact number of years required for their special pupil to "graduate" in all branches of knowledge. There is apparently no prejudice in China against learned women. Men are anxious to secure wives who have received not only a thorough but a Western education. The marriage prospects of a girl who has taken a course in an American college will be infinitely more brilliant than those of a more attractive sister who has only studied at home. Not infrequently a man is willing to request a head mistress to recommend a wife on a purely educational basis, whilst fathers are determined that the daughters, whom they find such charming and intelligent companions, shall be given every opportunity of being, to their future husbands, what, unhappily, so few of their mothers were fitted to be.

The Supply of Teachers

Already there is a ripening harvest from this one school-generation, nowhere more apparent than in the educational sphere. Some seven years ago there were so few teachers of the new order of things in China that Government schools not only absorbed all the normal graduates but welcomed eagerly girls trained in mission schools. For private schools or private persons to find really

qualified teachers—that is, women who combined a sound Chinese education with some real knowledge of Western subjects and mathematics—was well nigh impossible. Now, writing from Peking, which is far less advanced educationally than the south, one can easily get in touch with a growing body of young teachers; all graduates of some Government normal school, all capable of holding and teaching a class, all keen on carrying further some particular branch of study, all possessed with the desire to give to others what they have themselves received; none of them capable of reverting to the type of woman who was certainly always very busy, but never rose till 10 or 11 and filled a good many of her hours with smoking and gambling.

Some of these young teachers are starting new ventures. One, who is an English B.Sc., is just coming back to China to open a fee paying school in her native city. One is waiting to open a school of fine arts in the capital. Another, a medical woman, is lecturer at the first Government Medical College in Peking. Another has undertaken the management of a private school in one of the foreign concessions in Tientsin, at the request of a group of rich Chinese who wished to have a school for their daughters close at hand. Others go on quietly with professional work, meanwhile preparing in their spare time for the Ching Hua examination which, if successfully passed, will land them in the wider educational pastures of the United States.

There are other types of educational work in which less highly trained women are engaging. Some, like the large kindergarten run by a wealthy Tientsin family in their own mansion, take place amongst the public institutions of the city. Others, like industrial or primary schools, opened by benevolent ladies at their own expense, are known only to friends and the poorer neighbors who benefit by their charity.

Speaking generally, it would appear that there are only two classes of girls who now stand beyond the reach of existing educational agencies. One is the very class who cannot be spared from home or who cannot provide the very small outlay necessary or who are in country districts in which girls' schools have not yet been opened. One is the rich class of older official families whose dignity is too great to allow of their daughters attending school. Such families, however, can afford to engage private tutors and it would be a great mistake to consider a girl uneducated because

her education has been carried on at home, though she would sometimes be ignorant of a great many things which her poorer neighbors study.

Even at home, however, the modern Chinese girl shares in the national educational development since her school books, unless her teachers are hopelessly reactionary, will be those brought out, re-edited and improved by the Board of Education, and the progress in these matters, even in the last few years, has been remarkable. In geography and physiography especially, the school books of the last year are immeasurably superior to the older ones; contain really admirable maps and are honestly worked out from the viewpoint of the Chinese student, not mere transcriptions of Western works. The same is true of a new book on psychology, and indeed in all text-books there may be traced this gradual improvement.

What They Learn

At present the normal course is the highest open to women students though the Board of Education is now planning work above this to which only graduates from the normal schools should be admitted. Girls who are desirous of carrying their education beyond the limits of the Government High Schools pass on therefore to the normal schools, quite irrespective of any intention of becoming teachers themselves, though in the second and third year of the actual normal course they have lessons in theory of education and in the fourth practice in teaching. If a girl has been well started on her Chinese studies she will have reached the top class of the High School at fifteen or sixteen and passes to the preparatory course in the Normal School, in which she spends one year and in which the studies are precisely the same as those in the Middle School, and seem, from the school prospectus and experience, to be still entirely confined to China so far as geography and history are concerned.

Three hours a week are given to English, but the advantages of the knowledge of a foreign tongue are not emphasized. In the four years of the Normal Course itself the range of studies is comprehensive and includes didactic methods. The students study ethics and logic under the general term of moral science, general psychology, the history of modern education, theory of education and school management, the outlines of world history, general geography and physiography, some aspects of plant and animal

life, some mineralogy with physiology and hygiene, policital science and economics, physics and chemistry with laboratory work, all branches of domestic science, including care of the sick, dietetics and the keeping of accounts, sewing, painting, hand-work, music and drill; with, of course, thorough and advanced work in Chinese. The girls are kept hard at work and toward the date of an examination it is not unusual to hear of breakdowns.

Mathematics seem to be the weakest point in the whole system.

The Chinese girl, therefore, who aspires to the highest course of study open to her under the national educational system, completes her work in the High School and is then able to enter the Normal School. Education in the various provinces is not all on the same level. On the one hand, one hears of colleges in the interior being glad to secure the services of competent foreigners, who seem to be somewhat jealously excluded in more central institutions in which there is a strange unwillingness to entrust even the teaching of English to a non-Chinese. Girls sometimes graduate in the Normal School of their own province and come to Peking or Tientsin to take the whole normal course over again; others finish their course in the capital.—From the *China Supplement of the North China Daily News.*

SECURITY LEAGUE URGES EDUCATORS TO TELL CHILDREN MEANING OF WAR

School Board Heads in All States Asked for Daily Lessons on Reasons for Conflict and Necessity of Victory, Thus Creating National Spirit Based upon Knowledge

New York, Nov. 26.—Alive to the menace involved in the recent revelations, not only of disloyalty, but of apathy and ignorance toward the war in many sections of the country, threatening at once the successful prosecution of the war and the very foundations of Americanism, the National Security League announce today the inauguration by it of an effort of wide scope to further patriotic education in the schools of the country. The League has requested every educational instructor in every state in the Union to add to the curriculum of each school under his or her jurisdiction, as a part of each day's actual teaching, instruction of the children in the reasons for this country entering the war, the menace of defeat and the duty of every citizen to render some service in support of America's cause.

The Security League's effort to carry this practical instruction in loyalty to the school children of the land, and through them into the homes, is being promoted by a series of letters which have been sent to all the State Superintendents of Education, the 3,000 County Superintendents and the Superintendents of Schools of every city in the country of over 2,500 inhabitants. The League has also written the mayors and the editors of the leading newspapers in all the principal cities asking them to give the educational authorities their fullest support in putting this patriotic teaching into effect.

"Higher Patriotism"

The keynote of the League's idea is thus expressed in the letter to the editors urging their editorial influence behind the movement:

"The spirit with which our men fight abroad depends very largely upon the spirit of the American people and the unity of Congressional support in upholding the Government. Victory will be achieved all the more speedily and certainly if there is in this country a strong and enthusiastic sentiment for the war. This can be created by making it plain to the people why we are at war and the necessity of victory.

"The teacher is a powerful factor in preserving national liberty and honor. To set the facts before the children in plain and easily understood language will unquestionably result in the message being carried into the homes of the people and, through a clear understanding based upon knowledge, a higher patriotism will be developed."

Committee Aroused

The inauguration of this campaign was determined by the executive committee of the Security League because it realized that the best way to overcome indifference and ignorance, as well as disloyalty, was through a clear national understanding of the reasons for the war. It was felt that mere denunciation of disloyalty was not sufficiently constructive to meet the situation, but that a broad plan of extending knowledge would be the most practical and helpful way of meeting a serious condition.

The League declares that the result of this wide circularization undertaken by it, which will be carefully checked up, will undoubtedly unearth the extent of apathy and disloyalty and furnish an

exact basis for further efforts to meet the situation. It was this idea which prompted the League to address not only the school heads but the mayors of the leading cities and the principal newspapers, asking their cooperation and reply on the situation in their part of the country.

The Resolution

The Security League's resolution starting this campaign reads as follows:

"Whereas wars are now waged not only by armies but also entire peoples and it is the spirit of the people of the Allied nations which must win victories, we look with grave concern upon the alleged seditious views of certain teachers as menace to the lives of our men in the Army and Navy;

"*Resolved*, that, without prejudging the actions or views of any particular teacher, or reflecting upon the vast majority of our teachers who are loyal and patriotic, we urge upon the Board of Education of the City of New York, and in fact of all cities, to remove from their teaching staffs forthwith any teacher who is proven not to be supporting the conduct of the war and not upholding the Federal Government with absolute loyalty;

"*Resolved*, that, as a national necessity and as a war measure, we call upon every Board of Education, School Commissioner and School Committee to put into the curriculum of the schools without delay, as a part of each day's actual tuition, the facts showing why we are at war with Germany, the danger of failure to this country, and the duty of every American to support the conduct of the war loyally and by service."

"Important Duty"

The League's letter to the State, County and City Superintendents of Schools reads:

"We respectfully call your attention to the most important duty which educators in this country can perform today.

"We ask you to make American school children fully acquainted with the reasons why we are at war with Germany and the menace of defeat. If this knowledge is given to them in simple and clear fashion, they will carry a message into their homes creating a unified and enthusiastic American spirit in support of the war. Wars are now won by the people behind the line through their moral support and their supply of means for battle. The stimu-

lating of the national morale which will encourage our soldiers abroad is a distinct aid to victory.

"We submit it is the patriotic duty of all educators to undertake the work referred to in the enclosed resolutions. To be of practical assistance, we are preparing an outline of subject-matter from government publications. It will be forwarded upon request.

"We are sending copies of this letter and resolution to the mayor and the editors of the newspapers in your city asking support from you in the affirmative action which we hope will be taken.

"We urge this upon you most seriously because of our knowledge of conditions which make this patriotic service necessary, and ask you to favor us with an early reply."

To the Mayors

To the mayors the League wrote:

"We take pleasure in enclosing herewith a copy of a resolution adopted at a recent meeting of the Executive Committee of the National Security League, to which we invite your especial attention.

"A copy of this resolution has been sent to the Superintendent of Schools of your city and we earnestly ask you to support the educational authorities in taking affirmative action. Wars are won nowadays not alone by armies but by the spirit of the people behind the armies.

"If the American people, and especially American youths, can be made fully acquainted with the reasons why we are in the war and will support the vigorous and successful prosecution of the war through a clearer understanding of the issues involved, victory will be achieved all the more speedily and certainly.

"We are prepared to practically assist in this work by furnishing an outline of subject-matter from government publications, prepared by a committee of distinguished educators.

"We ask your cooperation in an effort so vital to our national welfare and would be glad to be favored with a prompt reply."

Official Facts

The book being prepared by the League, referred to in these letters, to assist the teachers in conducting these lessons on the

war, will contain selected matter from the various publications of the Committee on Public Information in Washington and extracts from the League's own literature.

FEDERAL BOARD FOR VOCATIONAL EDUCATION

C. A. Prosser, Director

Ouray Building, Washington, D. C.

"The war has fortunately brought home to the country both our need for vocationally trained men and women and our lack of facilities for training men and women vocationally," declares the Federal Board for Vocational Education in its first annual report to Congress, made public today. "The war had, so to speak, found the United States vocationally unprepared."

In the four months since its organization the Federal board records the following steps of progress:

Acceptance of the vocational education act by 46 of the 48 States.

Approval of plans for vocational educational systems for 22 States, involving an expenditure this year of more than $850,000 of Federal money and at least an equal amount of State money.

Regionalizing of the United States for administrative purposes and establishing working relations with State school officials.

Publication of a statement of policies.

Establishment of more than 50 night classes to train radio and buzzer operators for the United States Army, with an enrollment of more than 3,000, and still growing rapidly.

Working out a system of vocational training for the Quartermaster's Corps, the Engineer Corps, and the United States Shipping Board.

"By far the most important event of the twelve months just passed in vocational education," declares the report, "was the passage of the Smith-Hughes Act. This event has marked the beginning of a new era in vocational education in the United States. From now on vocational education is a matter to which the energies of both State and Federal governments will be directed. Its establishment means much for the defense as well as for the prosperity of the people of the country. It means an immediate extension of our secondary public school system so as to furnish practical education for the wage-earning employments. It means, furthermore, that this extension will be carefully planned and ordered. It means an end to haphazard extension of voca-

tional education. It means that a program can be agreed upon and can be developed progressively from year to year."

Cooperating with other departments of the Government, the Federal Board for Vocational Education today announced that it is making a nation-wide investigation into the problem of the vocational reeducation of wounded American soldiers and sailors returning from the war. Every European nation has taken measures to give special industrial or trade training to the thousands of handicapped men discharged from active service, and agents of the board have collected reports of the European experience, as a partial basis for development of similar work in this country.

This investigation is being made under the section of the law imposing upon the board the duty of making studies and reports for the purpose of aiding the States in the establishment of vocational schools and classes. The object of the investigation is to develop, in cooperation with other Government agencies, a system of reeducation so as to enable war cripples to resume useful industrial emplomente as far as possible.

The board has secured the services of expert investigators and a specialist in occupational therapy. It is planned to hold a series of conferences in the near future with representatives of organizations desiring to cooperate with the Federal Government in working out the problem.

"We are studying the probable number of disabled soldiers and sailors, basing our estimate on the best data available," declared Director Prosser. "We are also studying the economic issues involved, and are trying to ascertain the best method of financing and administrating the work of reeducation. Our investigation includes a study of the kinds of workshops necessary to promote the peculiar kind of vocational education needed by men handicapped as the result of the war. Some idea of the size of the problem ahead of us may be gained from the fact that Canada has created a commission known as the Military Hospitals Commission Command, which, with the exception of the Medical Service, has entire charge of the men returning overseas and is responsible for their reeducation and placement upon arrival in Canada."

Mr. T. B. Kidner, Secretary of the Canadian Commission, and Dr. James W. Robertson of Ottawa, are in consultation with the office of the Federal Board.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The patronal feast of the Catholic University, the Immaculate Conception of the Blessed Virgin Mary, was duly observed with Solemn High Mass in the chapel of Gibbons Hall. The celebrant was the Rev. John A. Poli, O.M.I., D.D., Vice-Superior of the Scholasticate of the Missionary Oblates of Mary Immaculate. In attendance were the faculty of the University in academic robes and the clerical and lay students. The music was rendered by the University choir under the direction of Rev. A. L. Gabert, D.D.

The first public mass in honor of the National Shrine of the Immaculate Conception was offered in Caldwell Hall, at 8 o'clock on the morning of the Feast by the Rev. Bernard McKenna. The occasion was of unusual interest to those devoted to the cause of the National Shrine, for, altar used was that of Bishop Carroll, the first American Bishop, now loaned to the Shrine, and the chalice and altar furnishings were the gifts of devout clients of Mary and workers in behalf of the Shrine.

On the evening of the feast the clerical students of the University provided an entertainment in Caldwell Hall consisting of literary and musical numbers appropriate to the occasion. It was well attended by professors and students.

Thirty-six fourth-year theologians constitute the first class of St. Mary's Seminary at the University. For the present these students are domiciled at the Apostolic Mission House and have for their superior the Rev. Francis P. Havey, S.S., D.D., who is assisted by the Rev. Anthony Vieban, S.S., D.D. It is expected that the new buildings of St. Mary's Seminary will be ready for use next fall. At their present rate of construction there is every indication that they will be completed far ahead of that time. The new students and professors have received a hearty welcome from the University, and in the recent number of the *University Bulletin* the hope was expressed that with them begins that large rounding out of the theological advantages of the University, when a full course of

the regular theological studies preparatory to the priesthood may be available, and the service and influence of the University come within the reach of every diocese of the United States.

FIFTEENTH GENERAL CONVENTION OF THE R. E. A.

"Community Organization" will be the theme of the Fifteenth Annual Convention of the Religious Education Association to be held at Atlantic City on March 12–14, 1918. The convention program responds to current interests in the attention paid to the problems of world relationship and organization. The fundamental relations of religion and of education to the "neighboring" of nations; the education of the young for a religious type of patriotism, and the immediate work to be done in war-times, these are the leading topics of the evening sessions. The day sessions are devoted to the problems of organizing community life on a basis of religious education. Some important studies have been undertaken which will furnish a basis for the discussion in these sessions. All the meetings of the convention are open to any persons interested. The meeting will be held and headquarters maintained at The Breakers, Atlantic City.

PROPOSED NATIONAL UNIVERSITY

A bill to create a national university at the seat of the Federal Government was introduced in the House of Representatives on December 11, by Representative Fess, of Ohio, and was referred to the Committee on Education.

The bill follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be established at the seat of the Federal Government of the United States an institution of higher learning, to be known as the National University of the United States.

"SEC. 2. That the purpose of said university shall be threefold.

"First. To promote the advance of science, pure and applied. and of the liberal and fine arts by original investigation and research and by such other means as may appear suitable to the purpose in view.

"Second. To provide for the higher instruction and training of men and women for posts of importance and responsibility

in the public service of State or Nation, and for the practice of such callings and professions as may require for their worthy pursuit a higher training.

"Third. To cooperate with the scientific departments of the Federal Government, with the colleges of agriculture and the mechanic arts founded upon the proceeds of the Federal land grant of the Act of eighteen hundred and sixty-two, with the State universities, and with other institutions of higher learning.

"SEC. 3. That no student shall be admitted to the university unless he shall have obtained the degree of master of science or of master of arts from some institution of recognized standing, or shall have pursued a course of study equivalent to that required for such degrees.

"SEC. 4. That the university shall confer no academic degrees.

"SEC. 5. That the university shall be governed and directed by a board of trustees in cooperation with an advisory council.

"SEC. 6. That the board of trustees shall consist of the Commissioner of Education of the United States and twelve additional members appointed by the President of the United States for a term of twelve years. The appointed members shall be arranged in classes so that the term of one member shall expire each year. The President of the United States may at any time remove any member of the board for neglect of duty or malfeasance in office.

"SEC. 7. That the advisory council shall consist of one representative from each State in the Union. The representative from each State shall be the president or acting president of the State university in case there be a State university in said State; if not, the governor of the State may appoint a citizen of the State, learned and experienced in the matters of education, to represent said State in the advisory council.

"SEC. 8. That the board of trustees shall make all statutes, by-laws, and general rules in accordance with which the affairs of the university shall be conducted. But all such statutes, by-laws, and general rules shall, before going into effect, be submitted to the advisory council for its consideration. If the advisory council shall, by a majority vote of all the qualified members, disapprove of any such statute, by-law, or general rule, it shall not go into effect until it shall have been reenacted

by a two-thirds vote of the board of trustees: *Provided,* That if the advisory council shall take no action within six months after submission of such statute, by-law, or general rule, the said statute, by-law, or general rule shall go into effect: *Provided further,* That the advisory council may at any time take up the consideration of such statute, by-law, or general rule, and if it disapprove of the same, the said statute, by-law, or general rule shall cease to be in effect from and after six months from the date of such action unless the board of trustees shall in the meantime have reenacted such statute, by-law, or general rule by a two-thirds vote: *And provided further,* That in case the advisory council shall disapprove of any statute or other action of the board of trustees the said board shall, before taking final action in the premises, give a formal hearing to a representative or representatives appointed by the council for the purpose of presenting the matter to the consideration of the board.

"SEC. 9. That the board of trustees shall provide for the administration of the affairs of the university within the statutes thus enacted. It shall make all appointments and all assignments of funds. It shall issue all orders and instructions necessary to the management of the university. It shall provide suitable grounds and buildings for the work of said university; but in no case shall it incur financial obligations in excess of actual appropriation by Congress, or of actual income from tuition, fees, endowments, or gifts for special purposes. The actual administration of the university shall be intrusted to properly qualified agents of the board, who shall be responsible to the board for the performance of their duties. The board may delegate by statute to a president of the University, or to such separate faculties or other officers or employees as it may provide for, such functions in the administration of the university as may seem to it wise; and it may reassign such functions at any time. It may create such boards or commissions as in its judgment may best serve the interests of the institution and may abolish them at will. But the advisory council may at any time protest against any order, vote, resolution, appointment, appropriation, or instruction made by the board of trustees. In such case said order, vote, resolution, and so

forth, shall stand suspended until the board of trustees shall, by a two-thirds vote, reenact such order, and so forth.

"SEC. 10. That the advisory council may at any time make recommendations to the board of trustees respecting any matter concerning the university, and it shall be the duty of the board of trustees to give formal consideration to all such recommendations and to take such action in the premises as may seem to it good.

"SEC. 11. That no member of the board of trustees or of the advisory council shall receive any pecuniary remuneration for his services as member of said board of trustees or advisory council; but the necessary expenses incurred by members in attendance upon meetings of said board or advisory council shall be defrayed by the university.

"SEC. 12. That the board of trustees and the advisory council shall elect their own officers and define their respective duties, and a majority of each shall constitute a quorum to do business.

"SEC. 13. That the board of trustees shall meet in regular session four times each year, namely: On the first Wednesday after the first Monday in January, April, July, and October. Special meetings may be called at any time by the chairman and shall be called by him on request of five members of said board. One month's notice shall be given in case of all special meetings. The advisory council shall hold two regular meetings in each year, during or immediately following the regular meetings of the board of trustees in January and July. Special meetings may be called by the board of trustees, by the chairman of the advisory council, or upon the request of ten members of the advisory council. One month's notice of all special meetings shall be given.

"SEC. 14. That the board of trustees may accept unconditional gifts, legacies, donations, and so forth, from private individuals for the benefit of the university; but no such gift, donation, or legacy shall be accepted with any condition unless the same shall be approved by the board of trustees, the advisory council, and the Congress of the United States.

"SEC. 15. That the various museums, libraries, bureaus, observatories, and departments of expert research belonging to the Federal Government shall be open for the use of graduate

students without interference with the real function of such establishments.

"SEC. 16. That the sum of $500,000 is hereby appropriated for the uses of said university for the fiscal year nineteen hundred and eighteen and nineteen hundred and nineteen.

"SEC. 17. That the board of trustees shall, as soon as the members shall have been appointed, proceed to organize under this Act and carry out the intent and purpose of the same."

ASSOCIATION OF AMERICAN UNIVERSITIES

The Nineteenth Annual Conference of the Association of American Universities was held on November 8, 9 and 10, at the State University of Iowa, Iowa City, Iowa. On the first day the conference of Deans and similar offices of graduate schools was held and the following program discussed:

1. Topics of an administrative character:
   - (*a*) The importance of the abolition of all rules which hamper the freedom of the graduate student in his studies.
   - (*b*) The requirement in modern languages for the degree of A.M. and Ph.D.
   - (*c*) Tuition in graduate schools.

II. Topics of an educational character:
   - (*a*) What can the dean of the graduate school do for the advancement of learning in the American University?
   - (*b*) Present and future modifications of graduate work due to the war.
   - (*c*) The danger of emphasizing the doctoral dissertation to the impairment of the candidate's general mastery of his subject of study.
   - (*d*) Types of graduate courses.

     Ought not instruction generally to be a very secondary matter in graduate work?

     Ought not courses be limited to
     1. General systematic and introductory courses?
     2. To those which are peculiarly distinctive of the professors giving them?
   - (*e*) The relationship between residence and scholarship:

Should not residence and scholarly requirements be separately defined and on different principles?

On the second day, following the meeting of the Executive Committee the conference considered the paper of Professor John Dewey, of Columbia University, entitled, "The Modern Trend toward Vocational Education in Its Effect upon the Professional and Non-Professional Studies of the University." At the second session Professor E. R. Cumings, of Indiana University, presented a paper entitled, "What Provisions Should Be Employed to Enlist in Behalf of Scholarship the Interest and Ambition of the Ablest Students?"

At the final session, on November 10, was considered the question, "Outside Professional Engagements by Members of Professional Faculties." (1) Point of view of Medical School —Paper by Theodore C. Janeway, of Johns Hopkins University. (2) Point of view of Law School—Paper by Dean Henry M. Bates, of the University of Michigan. (3) Point of view of the University in general—Paper by Clarence L. Cory, of the University of California.

The meeting was attended by forty-two delegates representing twenty-two universities. The Rev. Dr. William J. Kerby, Professor of Sociology, represented the Catholic University of America. The University of Indiana was elected president for the ensuing year.

TRINITY COLLEGE NOTES

The annual reception to His Excellency, Most Rev. John Bonzano, Apostolic Delegate, graciously ushered in the month of November. The presidents of the four classes presented each in turn the members of her class individually to the distinguished guest. This was followed by a concert in the O'Connor Auditorium, at which were present with Mgr. Bonzano, Right Rev. Bishop Shahan, rector, and many of the reverend professors of the Catholic University. In response to an address by Miss Frances Norton Dillon, president of the Student Government Association of Trinity College, His Excellency spoke at some length of the privileges of Catholic college training; and, as was natural at this time, closed with some words about the world war and the efforts of our Holy Father the Pope to bring about peace.

Captain Rostrand, who came to this country with Marshal Joffre and has remained as an instructor at Fort Myer, lectured on the World War and French Warfare on November 10. As Captain Rostand has perfect command of English, and illustrated his descriptions with good slides, his lecture was of absorbing interest.

Interesting and timely, also, was the talk on Food Conservation by Mrs. Norton, given at the college by courtesy of the Food Commission. This, too, was made plain and practical by the use of slides and charts.

A Bureau of War Activities has been established at the college, and it furnishes occasion for generosity of both means and labor. It is not connected exclusively with any outside organization, but is working for Catholic charities as well as for the National Red Cross.

CATHOLIC EDUCATORS ORGANIZE

What promises to be one of the most important developments in the Catholic educational system of the archdiocese of New York, was organized on Saturday, November 10, when representatives of the Catholic colleges and high schools met in Cathedral College upon the invitation of the Right Rev. Joseph F. Mooney, V.G., President of the Archdiocesan School Board, and formed an association.

Monsignor Mooney, who presided, spoke at length upon the object and advantages of the association and promised the blessing and cooperation of His Eminence the Cardinal Archbishop. The preliminary meeting was called to order by the Rev. Joseph F. Smith, archdiocesan superintendent of elementary schools. The project met with the heartiest approval of all present.

The officers elected are: The Very Rev. William F. Hughes, D.D., president of Cathedral College, chairman; the Rev. Brother Austin, F.S.C., inspector of schools of the Christian Brothers, secretary; executive committee, chairman and secretary, ex officio; the Rev. John F. Brady, D.D., vice-president of the College of Mount St. Vincent; the Rev. William B. Martin, S.T.L., president of the Institute of Scientific Study; a Jesuit Father to be named by the Very Rev. Joseph Mulry, S.J., president of Fordham University; the Rev. Brother Edward,

F.S.C., president of Manhattan College; the Rev. Brother Lannan, of the Irish Christian Brothers and principal of All Hallows'; the Rev. Brother Adolph, of the Marist Brothers and principal of St. Ann's Academy; and one member of each community of religious women who are directing colleges and high schools. This committee held its first meeting in Cathedral College on Saturday, November 17, at 10 o'clock.

Those present at the preliminary meeting were: The Rev. J. Havens Richards, S.J., of Regis and Loyola; the Rev. Thomas F. White, of St. Francis Xavier's; the Rev. R. Johnson, S.J., Dean of Fordham University; the Very Rev. William F. Hughes, of Cathedral College; the Rev. J. F. Brady, D.D., of Mount St. Vincent's; the Rev. William B. Martin, S.T.L., of the Institute of Scientific Study; William McAuliffe, A.M., of St. Angela's College; Brothers Edward, of Manhattan College; Austin, inspector of schools; Robert, of Clason Point; Walter, of La Salle; Lannan, of All Hallows'; Adolph, of St. Ann's, and Sisters Mary Ambrose, Marie Cecilia Gertrude, Maria Alacoque, of Mount St. Vincent's; Mary Eugenia, O.S.D., and Mary Ottilia, O.S.D., of Holy Rosary Academy, Second Street; Mother Marie Joseph and Mother St. Walburga, of the Holy Child; Mary Josephine and Mary Bernardine, of the Sisters of Mercy; Mothers Mary Irene and Mary Loyola, of the Ursulines, of New Rochelle; and Mrs. Durrey, representing the College of the Sacred Heart, Manhattanville.

NEW CATHEDRAL HIGH SCHOOL

The new Cathedral High School of Burlington, Vt., was solemnly consecrated on Sunday, October 7, by Rt. Rev. Joseph J. Rice, D.D., Bishop of the See, in the presence of a large gathering of the clergy and laity. The Rt. Rev. Daniel F. Feehan, D.D., Bishop of Fall River, delivered the sermon, taking for his text the inscription placed over the main entrance of the building: "Deus et Patria." The place of religion in education; its necessity for the successful inculcation of morality, whether in the individual or in the nation; as the basis of character and patriotism, were among the forcible points in the Bishop's interesting discourse.

The new building has been highly commended as a real addition, aesthetically and educationally, to the city of Burlington.

Architectually, it is a free rendition of English Collegiate Gothic style. Three stories in height, it has a length of 125 ft. on Pearl St. and a depth of 105 ft. on St. Paul St. The roof is flat and is concealed by a parapet wall. The length is qualified by two flanking bays at the extreme ends of the structure. The brickwork, laid chiefly in Flemish bond, is nicely varied with trimmings of Indiana limestone, which gives the building a pleasing and impressive appearance. Special features in the equipment are spacious laboratories for physics and chemistry with recitation rooms, large kitchen for domestic science courses, sewing room, a spacious auditorium and gymnasium.

The Burlington *Free Press,* in its issue of October 8, said editorially of the ceremony of dedication: "The dedication yesterday of the new Cathedral High School, already discussed in these columns, is one of those events which help to mark the progress of a growing city like ours. The ceremony of dedication was impressive and in full keeping with the important functions the structure and institution are to perform in the diocese and the community. The dedicatory sermon by Bishop Feehan of the diocese of Fall River was characterized by its intensely patriotic sentiments and inspiring eloquence as well as religious fervor and broad scholarship which it exemplified. The Cathedral High School is the last word in architecture and equipment in this direction, and the institution affords a new claim for Burlington as one of the important educational centers of New England. It is an enduring monument to the philanthropy of the host of good people throughout the diocese whose gifts made it possible. Bishop Rice is entitled to the hearty congratulations he is receiving so profusely on the consummation of this deserving educational project."

INSTITUTE OF SCIENTIFIC STUDY

The present year has opened auspiciously for the Institute of Scientific Study, of New York City, the number of teachers enrolled being now 625. The Institute, conducted by the Rev. William B. Martin, S.T.L., of St. Patrick's Cathedral, is a chartered institution, enjoying the recognition of the State and Municipal boards of education, and affiliation with the Catholic University of America. It is now over ten years in existence and its sessions, which are held in the Cathedral

College, increase in popularity with Catholic teachers every year. The following is the program for 1917-18:

Monday, 4.15 p. m.—"Principles of Education," Francis H. J. Paul, Ph.D., principal De Witt Clinton High School.

Monday, 5 p. m.—"History of Education," Francis H. J. Paul, Ph.D.

Tuesday, 4.15 p. m.—"Psychology," Herbert S. Walsh, A.B.

Tuesday, 5 p. m.—"Principles of Hygiene," John Daly McCarthy, Ph.D., director Division of Hygiene, De Witt Clinton High School.

Wednesday, 4.15 p. m.—"English Literature," the Rev. William B. Martin, S.T.L., director.

Thursday, 4.15 p. m.—"Methods of Teaching—Advanced," John S. Roberts, Ph.D., district superintendent of schools.

Thursday, 5 p m.—"Methods of Teaching—Elementary," John S. Roberts, Ph.D.

FEDERAL AID FOR VOCATIONAL EDUCATION

Fourteen States have been added to the growing list of States which have qualified under the Vocational Education Act to receive federal funds for the salaries of teachers and for teacher-training activities. At its last monthly meeting the Federal Board for Vocational Education formerly approved the plans submitted by Nevada, West Virginia, Georgia, New Jersey, Kentucky, South Carolina, Tennessee, Oklahoma, Delaware, Wisconsin, Massachusetts, Louisiana, New Mexico, and Virginia.

Upon qualification of these States to the Secretary of the Treasury the portion of the $1,860,000 appropriation for vocational education now due them will be paid to the proper State official.

More than twenty States are now participating in the benefits of the Vocational Education Law.

The following appointments are announced by the board:

K. G. Smith, of Ames, Iowa, temporary special agent.

Mrs. Anna L. Burdick, of Des Moines, special agent women's trades.

Dr. Cheesman A. Herrick, president of Girard College, Pennsylvania, special agent for commerce.

Raymond W. Heim, assistant director agricultural education, Harrisburg, Pennsylvania, federal agent for agriculture, North Atlantic Region.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

A Business Speller, by M. G. Brinkworth. New York: Ginn & Co., 1917. Pp. iv+76.

Perhaps in no clearer way have the purpose and the psychological method of teaching spelling been stated than in the following words, quoted from Dr. Shield's Volume on Primary Methods, "We teach children to spell in order that they may be able to write correctly. It may be laid down as a safe rule that the child should never be called upon to spell a word until its meaning is vividly present to him. In the early part of the process the thought should be emphasized and words must not be adverted to unnecessarily, until such time as the thought image is secure in its possession of the focus of consciousness. Then and not till then should the child's attention be directed to the form of the word, to its correct pronounciation and to its accurate spelling." A text-book designed in accordance with these principles will greatly aid all teachers, and especially those whose duty it is to train pupils for clerical positions. Here, if anywhere, correct spelling is one of the first essentials.

The speller before us has for the most part met the above-quoted requirements, in a manner that will make it a very useful text in our commercial courses, and we may add that this text-book in spelling might be used in other departments of our high schools, with greater and more practical results than are evidenced from the texts and methods usually employed.

The selection and arrangement of the materials of this text deserves special mention. The natural sequence of business correspondence and the needs of the pupil were guides to the author in this admirably executed part of the work. If these in turn become the guides for the teacher and if the method, herein suggested, is followed, then we feel confident in asserting that the materials will be mastered, the pupils properly equipped, the hurried man of business satisfied and the author rewarded.

LEO L. MCVAY.

History of Science, by Walter Libby, Ph.D. New York: Houghton Mifflin Co., 1917. Pp. vii+283.

Dr. Libby has performed a real service for science in contributing this valuable volume. It forms, as its title indicates, an intro-

ductory chapter to this steadily increasing field of knowledge. It opens up to the reader, facts, an insight into which is necessary if the principles, basic in our modern world of industry and scientific thought, are to be intelligently comprehended. Our modern inventions are but the last chapters in the history of that development, of which the facts contained in this volume are the first. Throughout its pages are taught the one great truth, which a course in science, properly handled, ought to emphasize, viz., the presence of and respect for law and authority. One feels, after reading the chapters of this volume, that unity of purpose, which should characterize the activities of all those endeavoring "to do their bit" for man's social advancement. The reader is impressed, in other words, with the close relationship existing between science and society.

Not only to the general reader will this volume appeal with interest and profit but by those also who are yet neophytes in scientific facts and their underlying principles. For these, this volume tells the story of science in its making. It opens up to their immature minds, in a simple yet finished manner, the activities of those who have the honor of being the pioneers in scientific development. Whatever can aid in vitalizing the pupil's grasp of scientific knowledge proportionately assists the student in seeing the wonderful opportunities for economic success and social usefulness, resulting from a study of the sciences. This, in our opinion, Dr. Libby has to a great extent accomplished, making thereby this volume most serviceable as a text for supplementary reading. Not only will this volume, if employed as text for collateral reading, help bring about this advantage, which, due to our present international conditions, is steadily increasing in importance, but will likewise effect others of equal value.

The arraagement of topics, the classified references and index, as well as the well-chosen illustrations, add their quota in making this volume worthy of notice and appreciation.

LEO L. MCVAY.

The following books dealing with the war have been received at this office for notice:

England and the War, 1914-15, by Andre Chevrillon, with a preface by Rudyard Kipling. New York: Doubleday, Page & Co., 1917. Pp. xxii+250. Paper.

The German Terror in France, by Arnold J. Toynbee. London: Hodder & Stoughton, 1917. Pp. xv+212. With six maps of the Western Front. Paper.

The Method in the Madness, a French Consideration of the Case between Germany and Ourselves, by Edwyn Bevan. New York: Longmans, Green & Co., 1917. Pp. 309. Paper.

The German Fury in Belgium, Experiences of a Netherland Journalist during Four Months with the German Army in Belgium, by L. Mokveld, translated by C. Thieme. London: Hodder & Stoughton, 1917. Pp. 247. Cloth.

The False Witness, The Authorized Translation of "Klokke Roland," by Johannes Jorgensen. London: Hodder & Stoughton, 1917. Pp. 227.

The Basis of Durable Peace, written at the Invitation of the New York *Times*, by Cosmos. New York: Charles Scribner's Sons, 1917. Pp. ix+144.

The Last Weapon, A Vision, by Theodora Wilson Wilson. Philadelphia: John C. Winston Co. Pp. 188. Paper.

Pan-Germanism, Versus Christendom, The Conversion of a Neutral, Being an Open Letter by M. Emile Prum, Edited and with Comments by Rene Johannet. London: Hodder & Stoughton Co. Pp. xii+184. Cloth.

Solution of the Great Problem, Translated by E. Leahy, from the French of Abbe Delloue (Military Chaplain of Soissons), from Second Revised French Edition. New York: Frederick Pustet Co., 1917. Pp. vii+279.

With man's advance in the knowledge of nature, and with every change which he produces in his environment through the mastery of this knowledge, he finds the need of attacking anew problems that seemed to be solved permanently. It is for this reason that religious philosophy has a perennial youthfulness. It has held the interest and attention of the master minds of every generation, and it must continue to hold a central place in the

interest of all earnest men and women, who must continue to strive unceasingly to understand themselves and the world in which they find themselves. There is, therefore, no need of an apology for a book such as Abbe Delloue's, which is occupied throughout to an exposition of the main facts concerning human life and human destiny. The translation is not literal. It is good idiomatic English in which the thought of the original is preserved and rendered effective in a pleasing style.

THOMAS EDWARD SHIELDS.

Laws of Physical Science, A Reference Book, by Edwin F. Northrup, Ph.D. Philadelphia: J. B. Lippincott Co., 1917. Pp. vii+210. Flexible leather.

This little volume will be found very convenient for students and still more convenient for engineers and practical men. It gathers up and states, in brief concise form, the chief laws and more striking facts and theories of physical science. These are arranged under 480 titles, in 6 main divisions, viz.: I, Mechanics; II, Hydrostatics, Hydrodynamics and Capillarity; III, Sound; IV, Heat and Physical Chemistry; V, Electricity and Magnetism; VI, Light. After the formulation of each law convenient references are indicated. The value of the book is enhanced by a brief but well-chosen bibliography and a good alphabetical index.

The World Book, Organized Knowledge in Story and Picture. Chicago: Hanson-Roach-Fowler Company, 1917. In 8 volumes.

M. V. O'Shea, head of the Department of Education in the University of Wisconsin, is editor-in-chief of this work. Ellsworth D. Foster is associate editor for the United States, and George H. Locke is editor for Canada. The editors are assisted by 150 distinguished scientists, educators, artists and leaders of thought in the United States and Canada. Among these the Catholic hierarchy is represented by Most Reverend George W. Mundelein, Archbishop of Chicago. The first four volumes have already appeared. They are of the usual form and size of encyclopedia volumes. Each volume contains something over 800 pages in double column. The work is profusely illustrated.

The matter is arranged alphabetically, after the manner of encyclopedias, but the treatment is not the encyclopedia treatment.

The articles are popular in form, and aim at giving an intelligent outline of the subject rather than exhaustive detail and references to original sources. The great multitude of subjects embraced within the scope of the work necessitates brief treatment of the great majority of the topics included. The work is evidently intended to be of assistance to younger pupils in our schools, and to people with whom scholarship is not a profession. The historical sketches and the biography are often instructive and are entertainingly written.

The World Book occupies ground not covered by standard encyclopedias, standard dictionaries and gazetteers. It will be found convenient in any library; it will form a valuable addition to the reference library of our elementary and secondary schools. From the articles that the author has glanced over it would seem that the editor endeavors to be fair to Catholics in the treatment of Catholic subjects; but of course, its treatment is meager as compared with that to be found in the Catholic Encyclopedia. Queen Elizabeth is praised for her treatment of the religious question, and excused, as far as possible, for her harshness toward Queen Mary and her Catholic subjects.

THOMAS EDWARD SHIELDS.

Report of the Commissioner of Education, for the Year Ended June 30, 1916, Volume I. Washington: Government Printing Office, 1916. Pp. xxvii+296.

This volume contains an introduction by Commissioner Claxton; A General Survey of Education by Carson Ryan; Educational Legislation by William R. Hood; Education in the Larger Cities by James H. Van Sickle; Education in the Smaller Cities by W. S. Deffenbaugh; Rural Education by H. W. Foght in collaboration with A. C. Monahan and J. C. Muerman; Elementary Education by Florence C. Fox; Secondary Education by Thomas H. Briggs; Higher Education by Samuel P. Capen; Vocational Education by William T. Bowden; Medical Education by N. P. Caldwell, M.D.; Legal Education by Henry M. Bates; Engineering Education by C. R. Mann; Commercial Education by F. V. Thompson; Agricultural Education by A. C. Monahan and C. H. Lane; School and Home Gardening by J. L. Randall; Home Economics by Mrs. Henrietta Calvin and Carrie A. Lyford;

Education in the Home by Frederick Schoff and Ellen Lombard; Kindergarten Education by Almira M. Winchester and Louise Schofield; Educational Hygiene by Willard S. Small; Education of Immigrants by H. H. Wheaton; Educational Surveys by Edward Franklin Buchner; Extension Education by J. L. McBrien; Library Activities by J. D. Walcott; Educational Work of American Museums by Paul Marshall Rea; Educational Work of the Churches, the Section of this chapter dealing with Roman Catholic Schools is from the pen of Dr. P. J. McCormick of the Catholic University; Educational Work in the Young Men's Christian Association by George B. Hodge; Educational Work of the Boy Scouts, Girl Scouts and Camp Fire Girls by James E. West, Montague Gammon and Cecelia Farwell; Educational Boards, Foundations and Associations by Henry R. Evans; Education in the Territories and Dependencies by William Hamilton, Henry W. Kinney, P. G. Miller, A. R. Lang; Canada by Anna Tolman Smith; Education in the Latin-American States; Educational Activities in European Countries; Education in Russia by W. S. Jesien; Education in Turkey; Modern Education in British India and China; Education in Australia and New Zealand.

The volume in reality constitutes a valuable research library.

Report of the Commissioner of Education, for the Year Ended June 30, 1916, Volume II. Washington: Government Printing Office, 1917. Pp. viii+663.

This volume is made up of various statistical papers compiled and arranged so as to render accessible a vast mass of information on educational topics collected by the Bureau during the year.

Negro Education, A Study of the Private and Higher Schools for Colored People in the United States, in two volumes. Washington: Government Printing Office, 1917. Pp. xiv+423 and v+724.

The volumes are provided with very complete alphabetical indexes which add greatly to their value.

The Rockefeller Foundation, Annual Report, 1916. New York: The Rockefeller Foundation. Pp. 458.

The University of Chicago, President's Report, Covering the Academic Year Ending June 30, 1916. Pp. xi+266.

The Silver-Burdett Arithmetics, Book I. George Morris Phillips and Robt. F. Anderson. Boston: Silver, Burdette & Co., 1913. Pp. iv+279.

This volume is designed to cover the arithmetical work of the primary grades.

The Silver-Burdett Arithmetics, Book II, George Morris Phillips and Robt. F. Anderson. Boston: Silver, Burdette & Co., 1913. Pp. ix+286.

This book is intended to cover the work in arithmetic for the fifth and sixth grades.

The Silver-Burdett Arithmetics, Book III. George Morris Phillips and Robt. F. Anderson. Boston: Silver, Burdette & Co., 1913. Pp. viii+369.

This book is intended for the use of the seventh and eighth grade pupils.

State and County School Administration, Volume II, Source Book, by Ellwood P. Cubberley and Edward C. Elliott. New York: MacMillan Co., 1915. Pp. xxi+729. 8vo. Cloth. $2.50.

This volume brings together in convenient form a number of valuable documents bearing on school administration. The first division deals with American Federal and State Policy, in four chapters: I. Education as a State Function, II. National Aid for Education, III. Federal Agencies for Education, IV. Contemporary Movements for Nationalizing American Education. The second division deals with State Administrative Organization under the following chapter titles: I, The State the Unit of Education; II, Origin of the Units and Forms of Local Control; III, The District Unit and the District System; IV, The Town and Township Systems; V, The County Unit; VI, The Rural School Problem; VII, The State Educational Organization. The third division deals with The Extent of the Educational System, under

the following heads: I, Elementary Education; II, Secondary Education; III, Industrial Education; IV, Supplemental Education; V, Higher Professional Education. The fourth division is devoted to Financing the School System; it is dealt with under two heads: I, Funds and Taxation; II, Apportionment and Subsidies. The fifth division deals with Material Environment and Equipment, in three chapters, I, Control of School Buildings; II, Health and Sanitary Control; III, Text-books and Supplies. The sixth division discusses the State and Teacher under four headings: I, The Training of Teachers; II, The Certification of Teachers; III, Appointment, Tenure, Pay and Pensions; IV, Improving Teachers in Service. The seventh and final division discusses the Oversight of the State in four chapters: I, The State and the Child; II, The Education of Special Classes; III, The Church and Education; IV, Non-State Educational Agencies.

In the chapter on the Church and Education, there are two documents under the head, Catholic Parochial Schools. These are: A Discussion by Archbishop Ireland on the Relation Between the State School and the Private School; the second is the fourteen propositions of Archbishop Satolli. The recommendation of the Federal Council of Churches is given under the head, Religious Instruction in the Public Schools. The remaining two heads of this chapter deal with the Church and State universities and with the work of the Young Men's Christian Association.

The volume furnishes a material background for the companion volume by the same authors on the principles underlying state educational control in the United States.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

FEBRUARY, 1918

THE SISTERS' COLLEGE AND THE HIGH SCHOOLS AFFILIATED WITH THE CATHOLIC UNIVERSITY

To assist Catholic schools of all grades, to articulate them, to standardize their curricula, to train their teachers, and to provide suitable texts lies within the scope of the work assigned to the University by its venerable founder, Pope Leo XIII, who, in his Apostolic Letter, "Magna Nobis Gaudia," of March 7, 1887, says: "We exhort you all that you shall take care to affiliate with your University your seminaries, colleges, and other Catholic institutions according to the plan suggested in the constitutions, in such a manner as not to destroy their autonomy."

In how many respects the University has responded to this call, and to what extent she has aided the cause of Catholic education by the research work carried on by her professors and students, by the training which she has given to professors and instructors in Catholic seminaries and colleges, by the text-books, reviews and studies which have been produced by her professors and students, by her initiative in founding the Catholic Educational Association, and by the honorable part which she has taken in its achievements, through her rectors and professors, is known to all men who follow even at long range the development of Catholic education in the United States.

Her most recent achievement, and in many respects her most significant work, has appeared in the organization and development of the Catholic Sisters' College, in which teachers are being trained for college work, as well as for elementary and

secondary schools, and in the affiliation and standardization of Catholic high schools. This work, too, is very widely known at present, and at first sight it would seem superfluous to call attention to it in these pages, but a book which has just come from the press, under the title "Catholic Education: A Study of Conditions," from the pen of one of the University's alumni, who is a veteran in the field of Catholic education (the Rev. J. A. Burns, C.S.C., Ph.D.), while paying a brief tribute to the Sisters' College, completely ignores the movement which has resulted in the affiliation of 144 of our leading Catholic secondary schools. It is difficult to understand this strange omission from the pen of a man who, perhaps of all others, should be in a position to know and appreciate the work which the University has been doing in this field since 1911. The only reference which the Sisters' College gets from his pen is contained in the following misleading paragraph:

"Summer institutes have been reorganized; and—most important of all—summer schools, lasting from four to six weeks, have been instituted at several of the larger Catholic colleges, where Sisters may have the benefit of regular college courses conducted by able and experienced professors. The Summer School at the Catholic University, Washington, was attended in 1916 by 304 Sisters, representing 25 religious orders, 64 religious houses, 40 dioceses, and 27 States, besides the Dominion of Canada. A fact of even greater significance in this connection was the conferring of the degree of Bachelor of Arts the same year on 16 Sisters, the degree of Master of Arts on 10, and the degree of Doctor of Philosophy on 1, all of these being students of Sisters' College, a higher normal institute at the Catholic University."[1]

On picking up a book dealing with present conditions in the field of Catholic education, one would naturally turn to the index to learn what the author had to say about the two most significant factors which have appeared in the field during the past decade, but neither the Sisters' College nor affiliation of Catholic high schools with the University finds a place there. After careful examination of the volume, the only reference to the Sisters' College found is the passage which I have quoted

[1]Burns, Catholic Education, New York, 1917, p. 11.

above, and which, I have said, is misleading. It is misleading because of the things which it does not say. Half-truths constitute the most effective camouflage, unintentional as we believe the present omission was. On the page of the REVIEW from which Dr. Burns quotes the statistics given above there are included the statistics of a branch of the Summer School which the University held in Dubuque in the summer of 1916 and the preceding summer, so as to save the Sisters the expense and inconvenience of coming to Washington from the West. These figures show the attendance at the Summer Session of the Sisters' College to be 600 pupils, 31 religious orders being represented, 78 mother-houses, and 43 dioceses.

By consulting the year-book of the Sisters' College, it may be seen that in 1916 the total registration of Sisters at the Catholic Sisters' College from the date of its opening, in 1911, was 1,650 pupils, and that these represent practically every State in the Union and labor in every diocese, and are drawn from almost all the religious communities who are engaged in teaching in our Catholic schools. At the present writing the attendance has passed the 2,000 mark. Of these, 147 have earned the A. B. degree from the University, 83 have received the M. A. degree, and 10 have received the Ph.D. degree. All of these students have spent one or more years and several summer sessions in residence at the College. These figures speak eloquently of the magnitude of the movement.

It is true that several other colleges, stimulated, we presume, by the example of the University, have opened summer sessions for the teaching Sisterhoods. We rejoice to learn from Dr. Schumacher, C.S.C., that Notre Dame University proposes to conduct a summer school for Sisters during the coming season.

On page 121 of Dr. Burns' book there occurs a passage which is even more misleading than the one we have already quoted. It reads: "More attention, too, is being given to the needs of girls who are going on for a higher education. A notable movement in this direction has been inaugurated by the Sisters of Notre Dame, who have charge of Trinity College, all of whose secondary schools now offer courses to prepare for entrance to this college."

From its foundation, Trinity College treated all secondary

schools in exactly the same way; those conducted by their own Sisterhood were not offered any special privileges. All graduates of secondary schools were obliged to pass entrance examinations, until the Catholic University, in 1913, undertook the work of affiliating and standardizing Catholic secondary schools. Since that time, Trinity accepts the University certificates, in lieu of entrance examinations, from all the secondary schoole affiliated with the University.

On page 52 of the work before us, Dr. Burns states, "When, a couple of decades ago, Catholic high schools began to increase rapidly in number, no effort was made by the colleges to get in touch with these new institutions. It was only after the Catholic Educational Association was organized, and it was shown by investigation that many of the new high schools were being affiliated to the non-Catholic colleges and State Universities, that Catholic colleges began to take an active interest in the high school movement. A resolution expressive of sympathy with this movement was offered at one of the early meetings of the association, but it met with decided opposition, and several years passed before colleges came to realize that the resolution merited approval. College men appeared to fear that the new high schools menaced their own preparatory departments."

While Dr. Burns realized the fitness of mentioning the futile attempt of the Association to bring about affiliation of Catholic high schools with Catholic colleges, it is strange that he should have failed to see the propriety of calling his readers' attention to the actual accomplishment of this task on a large scale by the Catholic University.

The trustees of the University, at their annual meeting, April 17, 1912, laid down the conditions upon which colleges and high schools might be affiliated to the University. Since that date, 10 colleges and 144 of our stronger high schools have complied with these conditions, and have been in consequence formally affiliated to the University. The affiliated high schools follow a curriculum prescribed by the University. The syllabus of each course is drawn up at the University, and all pupils of affiliated schools are required to pass examinations in the matter prescribed, which are set by

University professors, the papers being examined at the University.

This procedure fixes the entrance requirements to the standard Catholic colleges, and sets a definite goal for the attainment of the elementary school. It, therefore, effectively deals with the question of articulation. When, to this we add that the superintendents of many dioceses have been trained for their work in the Department of Education at the University, it will readily be seen what effect this movement is having on the elementary schools.

The growth of this movement may be seen in the following figures: The first examinations in affiliated schools were held in June, 1913, the number of papers was 1,359; in 1914, there were 4,700 papers; in 1915, there were 9,088 papers; in 1916, there were 12,862 papers; and in 1917, there were 16,552 papers, making a total of 44,561 papers thus far examined. In 1913, there were 13 schools which took examinations; in 1917, there were 107 schools. The number of high schools affiliated at present is 144.

It is most gratifying to note the high character of the work done by the pupils, and the marked improvement from year to year. Most of these high schools are conducted by Sisters, and the teachers are being trained at the Sisters College, where they come in contact with the University professors, and gain an understanding of the high educational ideals which the University is laboring to establish for the guidance of all our schools.

During the present year, arrangements have been completed whereby high school pupils may take music as an elective, and by following the course prescribed by the University, may obtain credits on the same basis as for other subjects. Preparations are also being made to offer credit courses in domestic science and in physiography.

The affiliated schools will be glad to learn that the University will issue a diploma this year to all graduating students who have the required number of credits, wherein all the credits gained from the University will be stated. The examinations for graduating students will cover the first seven-eighths of the program for the year, and will be held in the last week in

April, so as to give opportunity to have the diplomas prepared in time for the graduating exercises of the school. The faculty of the school will hold the examination for the remaining portion of the year's work, at the end of the school year. This arrangement will also make it possible for pupils who were prevented by unavoidable circumstances from taking the examinations in previous years on the date and hour set, to take makeup examinations with the graduates.

This movement is still in its infancy, but its rapid growth and the enthusiasm which it has inspired in both pupils and teachers is a guarantee of its success in the future. It has already accomplished great things in the cause of Catholic education. It is giving to our Catholic parents a guarantee, when they send their children to an affiliated high school, that the education which they will there receive will be standard in quality and quantity. It is gradually building up unity and system among our Catholic institutions, and this in turn is imparting robust strength to institutions which were formerly weak because of their isolation in spite of the high character of their teachers. It also gives a definite goal to be reached by our elementary schools, and smooths the way for our high school pupils to enter standard Catholic colleges. It is entirely in line with the ideals of unity and system maintained by the Catholic Church in her various undertakings for social betterment. It is to be hoped that the movement will continue to grow until the entire field will be helped and uplifted by it.

The conditions laid down by the University trustees outline the minimum requirements for a standard Catholic college and for a standard Catholic high school. They are as follows: "Any Catholic college may be affiliated to the University on these conditions:

"1. The college must include at least seven chairs or departments and each chair or department must be under the separate direction of one professor or instructor.

"2. Every instructor in the faculty must have at least the A.B. degree from a college of recognized standing, and every head of a department must have at least an A.M. degree from a college in good standing.

"3. The equipment of the college in libraries and laboratories

must be sufficient to secure effective work in the branches offered.

"4. The college must require for entrance the completion of a four years' successful course in an accredited secondary school (high school), or the passing of entrance examinations in the subjects required in the curriculum of accredited secondary schools.

"5. The college course must, as a minimum, include 2,160 hours of class work distributed over four years. Two hours of laboratory work are to be regarded as equivalent to one hour of class work.

"HIGH SCHOOLS

"Any Catholic high school may be affiliated on the following conditions:

"1. The high school must give a course extending over four years and including a total of 15 units, of which at least three must be devoted to English and three to some other one subject.

"*Meaning of unit.* A subject, *e. g.,* English, pursued four or five hours a week for a school year of from 36 to 40 weeks, constitutes a unit.

"2. The subjects required with their respective values are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units; *i. e.,* one or more units must be advanced work in one of the subjects other than English, enumerated above. Where Latin is to be pursued in college, at least 2 units of Latin must be taken in the high school."

The syllabus sent out each year to the affiliated schools contains matter for four years in each of the subjects enumerated among the prescribed branches, and courses in a number of other subjects, such as logic, music, etc. Each high school may offer as many of these elective courses as circumstances will justify, and the pupil should select the courses which will be required to the college or other higher institution in which he may desire to continue his work. If this should be a classical college, the Latin requirements will be emphasized, if an en-

gineering school, the sciences and mathematics will receive corresponding emphasis in the selection of courses, etc. This arrangement permits considerable elasticity in the program of the secondary school, and at the same time gives opportunity to meet the entrance requirements of higher institutions of widely diverse character. Of course, the strong pupil will endeavor to present more than the minimum 15 units, only 2 of which may be offered in Religion.

A feature of the system which is accomplishing much grows out of the tabulated results which are furnished to each school in which it may learn how its work compares with all the other schools offering the same course. Thus, the number of schools taking English I is given, the total number of pupils, the general average of all these pupils, the average of each school receiving the report, and the rank of each school as compared with all the others. Of course, no school is furnished with information concerning the standing or percentage attained by the pupils of any other school in the system. This promotes a healthy rivalry, together with a genuine and enthusiastic co-operation of pupils and teachers.

The suspicion of partiality in the examiner is entirely removed. The results are strictly comparative, since the same program is followed by all the classes being examined, and the same questions under the same conditions are used throughout. This eliminates criticism on the score of the difficulty of the examination questions. They are the same questions for everyone, and it is relative achievement that is measured.

A pupil who would not be stimulated to extra endeavor in order to obtain a prize offered to the strongest pupil in the class, will put forth his best endeavors to avoid dragging down the standing of the whole class. Moreover, the prize for the best pupil tends to divide the class by rivalries and jealousies, whereas, the present system tends to unite the pupils in good team work. It leads the brighter pupils to help the less talented so that all combined may attain a high level.

The plan also diminishes the eagerness for free days, and promotes regular attendance. Nor is the teacher left without help. A definite program must be covered, and the temptation to dwell on the portions of the work that are better known or more agreeable must be resisted, so that the class may

make a good showing in the entire matter at the end of the year. The value of the system arising from these considerations must be immediately apparent, and the results thus far achieved have more than justified the most sanguine expectations of the professors who are engaged in this work.

THOMAS EDWARD SHIELDS.

SYLLABUS FOR MUSIC IN AFFILIATED SCHOOLS

As announced in the January issue of the REVIEW, arrangements have been completed by which pupils in affiliated high schools may present examinations in music for credit on practically the same basis as other subjects.

All pupils in affiliated high schools are required to present for graduation a minimum of fifteen units. Of these, three units must be in English, two units in religion, two units in mathematics, two units in some one language other than English, one unit in history or social science, one unit in natural science. The remaining four units are elective, with this one restriction, that the electives must be so chosen that some other branch besides English, of those mentioned above, shall have three units.

All three of the free elective units may be taken in music, if the pupil so desires. Moreover, it should be noted that a good pupil, or even an average pupil, will not rest content with the minimum of fifteen units, but will, if possible, present sixteen or seventeen units, in which case, of course, four units may be presented in music. The high-school pupil may begin to take music in the first year and continue the course throughout the whole four years; or, if she desires, she may, on the completion of the first unit, suspend her work in music for a time; or she may begin her work in music in the second, third or fourth year of her course. Her work for the first year in music, no matter in what year of the high-school course this is taken, will be the syllabus offered for music First Year, and the examinations at the end of the year will be based on this syllabus.

In the matter of selecting high-school work, it may be well to call the attention of pupils and teachers to the condition that affiliated colleges, and many other colleges, will accept fifteen units of satisfactory work as sufficient in quantity for entrance to college. Nevertheless, the college reserves to itself the right to state which units these must be. Hence, in determining the work to be taken by a pupil, the requirements of the college which she wishes to enter should be considered and the units prescribed by it should be included in the pupil's program.

The music course adopted for affiliated schools is the Progressive Series of Piano Lessons, published by the Art Publication Society, under the editorship of Leopold Godowsky, Josef Hofman, E. Stillman Kelley, and Emil Sauer. The work for each year is divided into two portions—theoretical work, the examinations for which will be set by the University on the same plan as the examinations in all other subjects; and practical work, which must be done under a teacher duly qualified in this system of piano instruction. The syllabus for the four years of high-school work which is now in force is as follows:

FIRST YEAR

Theoretical Study

First Semester—Lessons 1 to 9. Second Semester—Lessons 10 to 18.

Practical Work

Major Scales—C, G, D, A, E, F, B flat, E flat, and A flat.

Studies—Ten in number, from the Progressive Series, Studies Nos. 5 to 22, or studies of equal difficulty.

Pieces—Ten in number, in Grades 1-A and 1-B. One piece to be memorized.

SECOND YEAR

Theoretical Study

First Semester—Lessons 19 to 27. Second Semester—Lessons 28 to 36.

Practical Work

All major and the first three minor scales in moderato tempo, sixteenth notes, within a range of two octaves.

Studies—Ten in number, from the Progressive Series, Studies Nos. 23 to 42, or studies of equal difficulty.

Pieces—Ten in number, in Grades 1-B and 2-A. One piece to be memorized.

THIRD YEAR

Theoretical Study

First Semester—Lessons 37 to 45. Second Semester—Lessons 46 to 54.

Practical Work

Major and minor scales up to three sharps or three flats in

allegro tempo, sixteenth notes, within a range of four octaves. Sight reading in the grade of 1-A.

Studies—Ten in number, from the Progressive Series, Studies Nos. 43 to 59, or studies of equal difficulty, at least one to be a Bach Two-part Invention.

Pieces—Ten in number, in Grades 2-B and 3-A. One piece to be memorized.

FOURTH YEAR

Theoretical Study

First Semester—Lessons 55–63. Second Semester—Lessons 64–72.

Practical Work

All major and minor scales in allegro tempo, sixteenth notes, within a range of four octaves. Arpeggios in fundamental position, in the keys of C, G, D, A, E, B, and F. Sight reading in the grade of 1-B.

Studies—Ten in number, from the Progressive Series, Studies Nos. 60 to 73, or studies of equal difficulty, at least one to be a Bach Two-part Invention.

Pieces—Ten in number, in grades 3-A and 3-B. One piece to be memorized.

Schools desiring to present pupils for examination at the end of the year should include their requirements with the other subjects in filling out the order blank for examination questions.

THOMAS EDWARD SHIELDS.

THE PREPARATION OF THE STATE TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

(Continued)

In the construction of the curriculum, academic training is sacrificed in some degree to special grade methods and problems. "The fact is that most normal schools are, under present conditions, forced to restrict their efforts mainly to imparting knowledge of the subjects to be taught and the methods of teaching."[263] If the curriculum be a criterion of the character of the content of instruction, it may be inferred that the same conditions obtain at the present time. It looks at the work of teaching purely from the viewpoint of the intellect. The character of the training of the normal school is determined by the required qualifications of the teachers of each State. Academic and professional preparation only have been demanded for preliminary certification.[263a] Yet Dr. Russell maintains that an acquaintance with the process of the formation of ideals, the development of will, and the growth of character should be a part of the teacher's equipment.[264] The curriculum concerns itself but slightly with these essentials of efficiency in teaching. Regarding the present status of moral education in institutions for the training of teachers, Dr. Bagley says:

"1. Explicit instruction in the principles of moral education is provided for by separate courses in relatively few universities and normal schools. Such courses are found much less frequently in normal schools than in colleges and universities.

"2. Courses in ethics are offered in seventy per cent of the

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[263]Russell, J. E., "The Training of Teachers," *Teachers' College Record,* Vol. I, p. 8.

[263a]Cf. Updegraff, H., *Teachers' Certificates Issued Under General State Laws and Regulations*: U. S. Bureau of Education, 1910. *Passim.*

[264]Cf. *ibid.*, p. 43.

colleges and universities and in twenty-two per cent of the normal schools. In neither type of institution are the courses in ethics frequently required of intending teachers.

"3. Instruction in the principles and methods of moral education seems to be chiefly provided for by the courses in the history and theory of education and in school management. Although more than a majority of the instructors in these institutions believe that in the lower schools indirect moral instruction through literature, history, and science has a very important place, there seems to be little explicit effort to emphasize in presenting these subjects to intending teachers the methods through which their moral values may be realized. It is to be inferred that this is done mainly in the instruction which is provided in the history of education and the theory of education, and possibly also in connection with observation and practice teaching.

"4. A majority of those engaged in the teaching of teachers for the elementary and secondary schools place the greatest emphasis upon school life as a source of moral education, although indirect but systematic instruction through literature, history, and science is also deemed to be of very great importance. A strong minority favors explicit instruction through principle and precept, illustrated by concrete cases. The prevailing opinion is that religious instruction in any form has no place in the elementary and secondary schools.

"5. There is noticeable among many of those engaged in the training of teachers a feeling that the problems of moral education are particularly intangible and elusive, and that a concerted effort to entangle at least some of the strands in this web is essential to the next step in educational progress."[265]

The fact that the normal school curriculum, shaped by state authorities to prepare teachers to train the youth of our country for conscientious and devoted citizenship, contains no subject emphasizing moral training is significant. "The subject [of moral education] calls for special training and a special gift on the part of the teacher. It is the height of absurdity to suppose that geography or history needs special preparation and

[265] Bagley, W. C., "Training Public School Teachers," *Religious Education*, 1911, Vol. V, pp. 633–34.

that morals do not."[266] Ethical instruction, unless exemplified in daily conduct, is futile. The foundation of character is to be laid not by enlightening the intellect so much as by training the emotions and the will; yet to give moral education a place in the curriculum would be a recognition of the importance of the moral concept and of the value of the inspiring example of virtue, which would tend to preserve a true sense of value and would demonstrate concretely that the development of the moral character of the pupils is a part of the work of every teacher.

The education of the normal school is purely secular. One of the primal sources of the inspirational aspect of education is the school studies, especially history, social science, literature, and art. The convictions that are formed and the ideals that are awakened and cultivated are not vitalized by religion. How far the ideal elements of humanity possess the teacher, enabling her to see in all the subjects that she teaches man's effort toward ideal living, and how vital she will make this teaching, depends upon how far she realizes the seriousness of her task and upon her own ethical and spiritual vitality. At best, these ideals are only moral ideals. "Amid all the sickly talk about 'ideals' which has become the commonplace of our age, it is well to remember that so long as they are dreams of future possibility and not faiths in present realities, so long as they are a mere self-painting of the yearning spirit and not its personal surrender to immediate communion with an Infinite Perfection, they have no more solidity and steadiness than floating air-bubbles, gay in the sunshine and broken by the passing wind."[267] Nothing can equal religion to give vigor to ideals. That the modern world expects so much from mere intellectual instruction is the logical result of the rationalistic philosophy. When any evil threatens society, the remedy proposed is the addition of a new study, a further enrichment of the curriculum. When any virtue is to be cultivated, as patriotism or community service, it is introduced as a subject of instruction in the schools. Yet educators know that conduct

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[266] Chubb, P., "Direct Moral Education," *Religious Education Association*, Vol. VI, p. 109.

[267] Martineau, James, *A Study of Religion*. New York, 1888, p. 12.

and character are attained under discipline which is effective only amid conditions where appropriate feeling and guidance of the will are present. With religion excluded, the normal school lacks the most potent influence to nourish that high idealism and altruism which spring up in the heart of every young person and which are a great force of spiritual energy.

The great inspirational force of education is the teacher. All that has been said in Chapter IV on the potency of the personality of the teacher as a moulding influence of character has application here, but with a lesser force, as the plasticity of the student is less. As with the child, however, so with the normal school student, character is developed in contact with a live spiritual soul. The committee of the Report of Normal Schools in 1899 stressed with major emphasis the importance of having great teachers, recognizing that the faculty is the soul of the institution. The requisite characteristics were named in the following order: first, character; second, teaching ability, defined as the ability to inspire to thought, feeling, and action, the kind of work which makes for character; third, scholarship; fourth, culture; fifth, a professional spirit and professional ethics—a spirit of loyalty to the institution to make it a potent force for good.[268]

It is impossible to make even a general statement of how far the actual qualifications of the large staff of normal school teachers correspond to this ideal. That the moral character of the normal school instructor is unimpeachable is presupposed. How active his appreciation is of the value of a deep, warm moral sentiment, and how intimate his conviction that self-realization means self-transcendence and the habitual willingness for self-renunciation and self-sacrifice, cannot be stated. In a teacher these are qualities absolutely essential, for which there is no quantitative measurement. That the normal school instructor has taken over and made organic the habit of subordinating his personal gain to the common good, forgetting his own narrow interests in his devotion to the larger ends, could scarcely be expected from the economic motive which impelled him to enter the profession and from the ambitious

[268] Cf. "Function of Normal School," *National Educational Association Proceedings*, 1899, p. 838.

impulse which urges him to reach out to capture the highest salary. "As things are now, there is severe competition for every desirable post. . . . The fact that the competition for the better class of schools is so disagreeably keen is the surest guarantee of a better system of training teachers. . . . It is precisely this condition of affairs which makes possible for the first time in America a serious consideration of ideal methods of training leaders."[269] Yet the teacher who is forming those who are to inspire high ideals of citizenship in that training ground of our nation, the State school, whose only reason for existence is to teach the youth to be patriotic citizens, certainly should realize in her own character and express in her own professional work her appreciation of the value of the fine quality of disinterestedness. If the teacher must have what Dr. Palmer calls the "aptitude of vicariousness,"[270] or the capacity of reproducing her qualities in her pupils, we are warranted in expecting to find her a living exemplar of that essential mark of citizenship, willingness for disinterested service, and, therefore, showing forth in her own conduct that community interests are greater than individual ambitions. Immeasurably more effective than special knowledge or rational moral teaching is the example of the teacher making personal sacrifices for the community. Dr. Bagley sounds a true note in the words: "If I were dictator with absolute power, the very first thing that I would do would be to make normal-school teaching the most attractive kind of teaching. I would have it so attractive that the very best men and women would seek its service. . . . The institutions that train the teachers for the elementary schools should be the most significant factor in their efficiency."[271] The weak point in the situation is the weak point inherent in the State school system; the economic pressure which is in the forefront of consciousness is well calculated to obscure and to dull the high motive of service and self-surrender.

The daily life of the student in the normal school is a vital

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[269] Russell, J. E., *op. cit.*, p. 42.
[270] *Ideal Teacher.* Boston, 1908, p. 8.
[271] Bagley, W. C., "The Question of Federal Aid for Normal Schools," *National Educational Association Proceedings*, 1915, p. 768.

factor in the preparation of the intending teacher to cultivate willingness for disinterested service in pupils. This phase of teacher training may be considered under two aspects:

1. The motivation of the students to professional training and their moral earnestness.
2. The extra-curricular activities.

1. *The Motivation*

During the year ending June, 1914, 84,097 students attended the State Normal Schools, of these three-fourths were women.[272] The median age of the normal school students in nineteen years; eighty-five per cent are between seventeen and twenty-one,[273] the period when personality begins to crystallize into permanent form; when habits of truthfulness, purity, loyalty, self-reliance, and self-devotion should become rooted in character. Until the last decade when some of the normal schools began to offer college courses parallel with the professional curriculum, the standard of values of the normal school was sharply distinctive and operated as a selective agency, determining the quality of its students. It was strictly a technical school and attracted only those who wished to qualify for teaching. The character of the student body was, therefore, dominated by the single purpose of acquiring professional training and such academic training as would contribute to teaching efficiency. If the intending teachers had the high motive of using their energies in the upbuilding of the characters of the youth of the land, they were students of high seriousness and of altruistic spirit. Whatever diverse antecedents and differences in personal ability there might be, it would be reasonable to expect them to have fine moral qualities. No such controlling aim has been found, but, instead, the motive of economic pressure. "Since teachers are made because of economic problems and motives, and not because of deliberate selection and professional zeal, the rising and falling fortunes of the individual student come to have a large controlling determination of the entrance upon and continuance of teaching."[274] Teaching is not looked upon as a

[272] *Report of Commissioner of Education*, 1914, p. 349.
[273] Cf. Coffman, *op. cit.*, p. 18.
[274] Buchner, E. F., "Graduate and Undergraduate Work in Education," *The School Review Monograph*, No. 11. Chicago, 1912, p. 4.

career, but a make-shift or stepping-stone to a better position. Doctor Coffman's conclusions derived from his study of a careful census of five thousand two hundred fifteen teachers, "a random sampling" from rural, town, and city schools, may be considered fairly typical of the American teacher. He has shown statistically the inexperience and shifting character of the State school. Fifty-six per cent are twenty-five years of age or under;[275] the average teaching career of men teachers is seven years; of women, four years.[276] In 1914 there were five hundred eighty thousand fifty-eight teachers in the elementary and secondary State schools. Of this number, 80.2 per cent, or four hundred sixty-four thousand forty-four, were women.[277] From these data, it may be inferred that 50 per cent have not had more than four years' experience; that there are more than one hundred thirty thousand new recruits every year, and, therefore, at the beginning of the school year nearly 25 per cent of the teachers have had only one year's experience and an equal number have had no experience. Fifty per cent have had only a high school education or less.[278] "The median American teacher, irrespective of location and position, has had less than four years of experience. . . . The world estimates that the maximum effect of experience has usually been attained in six years. . . . The possibility of lifting the great body of workers in teaching to the plane of a true profession is thus restricted by the fact that more than fifty per cent leave teaching before they realize the cumulative effect of experience in teaching efficiency." [279] The greater proportion come from families whose average income is less than eight hundred dollars a year.[280] It may be inferred that many have gone into the work from necessity rather than from choice. The seriousness of purpose of those of low economic status is not questioned, but that the purpose is instinct with self-sacrifice may be questioned. More often than otherwise, the motive in entering upon teaching is to use it as a temporary means of

[275] Cf. *op. cit.*, p. 25.
[276] Cf. *ibid.*, pp. 25, 26.
[277] Cf. Bureau of Education unpublished statistics, 1914.
[278] Cf. Coffman, *op. cit.*, p. 32.
[279] Coffman, L. D., "Mobility of the Teaching Population in Relation to the Economy of Time," *National Education Association*, 1913, pp. 235–236.
[280] Cf. *ibid.*, pp. 61, 65.

earning a livelihood. Men leave the work to study law or medicine, to become insurance agents, or to enter government service; the women, to marry, to become trained nurses, stenographers or book-keepers. Doctor Snedden says that 75 per cent of our teachers, if not more, are young people who spend but a few years in the service and then seek other occupations, including those of home-making for women.[281] The fact that a candidate for teaching presents herself at the normal school for training is no guarantee that she has made a choice of the profession, nor can such an inference be made.

With the extension of the new normal school movement to transform normal schools into teachers' colleges and into junior colleges, the character of the student body has somewhat changed. While the normal school still stands primarily for professional training, the purpose of the student has become obscured and indefinite. Some enter to take the college course with no intention of preparing to teach, but to acquire personal culture, or for some economic purpose other than teaching. This is especially true of those normal schools which offer the junior college course, as the eight State normal schools of Wisconsin. With such reconstruction of curriculum, there is small basis for the inference that the student of such a normal school has a distinct professional aim.

2. The Extra-curricular Activities.

The normal school encourages student organizations, as athletics, debating, literary, and oratorical clubs, glee clubs, camera clubs, and others. Its general attitude toward this phase of school life is stated in the following: "Every student should affiliate himself with at least one organization; he should be able to feel that he 'belongs' not only to the school, but to some of its more intimately organized life where he comes closely in touch with at least some of his schoolmates."[282] The student organizations are the socializing factor of the school to develop the sense of responsibility and cooperation. One of the most important outside activities of student life is athletics,

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[281] Cf. Snedden, D., "Tests of Teaching Efficiency," *Educational Review*, Vol. XLV, p. 515.

[282] *The Milwaukee State Normal Bulletin*, 1916, p. 13.

which is frequently raised to undue prominence. That its highest moral value as a student influence may be realized, it should be conducted in the amateur spirit. At some of the normal schools, well-paid coaches have been engaged in addition to the physical director, and all the forms of college athletics have been organized.[283] The ideals of a professional coach to whom success is sometimes the primary aim, and the method of attaining it, secondary, are not the ideals that should dominate normal school athletics.

The other normal school organizations are of a social or quasi-intellectual character. Some of these have an important function as a unifying force, binding the young people in student fellowship and engendering a community spirit. Under the direction of a member of the faculty, a limited number of such societies should be effective in creating a wholesome social spirit. There is good reason to fear, however, that the great variety of unsupervised student activities which exists becomes a real menace to student life in causing a dissipation of energies and leading to a lack of studiousness. "With the freedom of their fraternity or club life and the absence of faculty and parental restraint, have come constant distractions from study in connection with a succession, throughout the year, of class, fraternity and intercollegiate games of football, baseball, basket ball, tennis, golf, chess; of rowing, track and athletic meets; of glee, mandolin, banjo and other musical or dramatic clubs or associations; of receptions and other social functions; of literary dailies, weeklies, monthlies and annuals; and even of intercollegiate debates." [284] The grounds of fear for normal school extra-curricular activities become more serious as the normal school takes over the college curriculum. These conditions are the concomitant, incident to the expansion of the curriculum and sometimes take a hedonistic tendency which, not to count its permanent effect upon character, is detrimental to good work in the school.[285] In so far as a student is guided

[283] Cf. Plantz, S., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 200.

[284] Birdseye, C. F., *Individual Training in Our Colleges*. New York, 1907, p. 181. Cf. Clark, C. U., "What Are the Colleges For?" *North American Review*, Vol. CCIV, p. 418.

[285] Cf. Black, W. H., "The New Normal School Movement," *Educational Review*, Vol. XLV, p. 305.

by utilitarian motives, he is immune to the danger, and many normal school students are of this type. A great many, however, are young and away from home restraints for the first time. Their characters have not yet taken set, and they are over-sensitive to the call of companionship; their minds become filled with a multitude of transient impressions which waste their time and energy. The function of these organizations is to satisfy the instinct for human relationship and thereby develop the fraternal and community spirit. These, however, are only the means. The vivifying principle is wanting. With the exclusion of religion from the normal school as a State school, the source of the highest motives and loftiest ideals for conduct, and of influence for right human relationships, is excluded. "It is the religious factors which constitute the most important of all aids to moral development whether found within or without the sphere of morality itself." [286] The most powerful influence to convert the potential power of will into the dynamic force of character is lost. "Is there any enthusiasm of goodness that can be excessive or unnatural in those who realize what it is to be, in very truth, 'children of God'? If, as a native of Tarsus, the Apostle could not help saying with a glow of pride that he was a 'citizen of no mean city,' how is it possible, without a flush of higher joy, for anyone to know himself a denizen of the city and commonwealth of God?[287] The tremulous purpose has an infinite Ally. The self-strain is exchanged for self-surrender." [288] The normal school which undertakes to train the teacher lacks this vital power, this essential factor of education for which moral education is not a possible substitute.

The widespread awakening to the need of giving teachers the point of view and the spirit of service to equip them to train for citizenship has not substantially affected normal school ideals. The contributions to the curriculum have been chiefly to secure vocational efficiency. This is one essential element of preparation for citizenship. The ethical element is equally essential, and unless personal efficiency is developed in an

[286] Wundt, W., *Facts of the Moral Life*, translated by J. Gulliver. New York, 1897, p. 226.
[287] Martineau, J., *op. cit.*, p. 27.
[288] *Ibid.*, p. 22.

altruistic spirit, it may be as much opposed to the spirit of service as the cosmic process is irreconcilable with the ethical process.[289]

III. AGENCIES FOR HEIGHTENING WILLINGNESS FOR DISINTERESTED SERVICE IN THE STATE TEACHER WHILE IN TRAINING

Efficiency is maintained only by continual growth. Teaching efficiency, therefore, calls for progressive improvement of personal equipment. As the teacher's requisite equipment is both intellectual and moral, personal training throughout the teacher's career should be continued along both these lines. "The training that produced a satisfactory teacher for 1890 or for 1900, or even for 1910, will not suffice for a teacher for 1915 or 1920. The teacher must know more, and her ideals for public service must have expanded along with her years of service. Teachers are in no way exempt from the same conditions which produce inefficiency in other professional workers." [290] The State authorities recognize a threefold need of agencies for the improvement of teachers while in service: (1) To give training, however meagre, to the eighty per cent and more of the entire teaching body of the State schools who enter upon the work without any preparation.[291] (2) To supplement the training received before the teacher entered active service which, therefore, lacked the necessary basis of experience. (3) To maintain the level of efficiency of those who have had both training and experience by stimulating to further improvement in order to equip the teacher for the changing character of the demands and standards in education.[292] "The principles and practices, the theory and art, of education are constantly undergoing, in common with all other phases of civilization, modification and development. Likewise, the field of education in which instruction is given, and the habits which education seeks to form, are always changing. . . . No matter what the initial

[289] Cf. Huxley, T., *op. cit.*, pp. 81–84.

[290] Cubberley, E. P., *Public School Administration.* Boston, 1916, pp. 232–33.

[291] Cf. Judd, C. H., *op. cit.*, p. 77; Perry, A. C., *The Status of the Teacher.* Boston, 1912, p. 59.

[292] Cf. Dutton and Snedden, *Administration of Public Education in the United States.* New York, 1908, pp. 276–77. Cf. Brown, E. E., "Introduction" in *Agencies for the Improvement of Teachers in Service.* Cf. Ruediger, W. C., United States Bureau of Education, Bulletin, No. 3, 1911, p. 5.

equipment of a teacher may be, he should be progressively efficient during his entire period of service." [293]

The agencies for improvement of teachers while in service fall into the following classes: (1) Teachers' institutes. (2) Summer sessions at normal schools and universities. (3) Teachers' meetings. (4) Teachers' associations. (5) Reading circles. (6) Sabbatical years. (7) Teachers' federations.

Historically, the teachers' institute is coincident with the normal school. "In 1839 Henry Barnard assembled at Hartford, Connecticut, twenty-six young men and formed them into a class. They were taught six weeks by able lecturers and teachers and had the advantage of observation in the public schools of Hartford." [294] The name "institute" was not used, however, until 1843, by J. S. Denman, Superintendent of New York, in which State, as well as in most of the New England States, the movement become popular. In the same year Horace Mann organized the first institute in Massachusetts and met the expenses with a benefaction of $1,000 placed at his disposal. The attendance at each institute was restricted to one hundred teachers, fifty male and fifty female. That each was paid $2 for attending two full weeks is evidence that the economic motive for professional growth was in the educational consciousness at the time. After that, the legislature made appropriations for the instructors' salaries and the practice of paying the teachers for attending was discontinued in that place.[295] The principle of direct compensation for attendance still obtains. "In most States teachers who attend an institute during the term of their regular employment are allowed to do so on pay the same as for teaching. Minnesota seems to be the only exception." [296] In twenty-nine States the regular salary is allowed. In seven or eight States, as in Indiana and Ohio, the teachers receive regular pay for attendance even when the institute is held in vacation, and in some States the inducement of a certain per cent increase of the average standing is

[293] Updegraff, H., "The Improvement of Teachers in Service of City Schools," *National Educational Association Proceedings*, 1911, p. 434.
[294] Smart, J. H., *Teachers' Institute*, United States Bureau of Education, No. 2, 1885, p. 35.
[295] Cf. Ruediger, W. C., *Agencies for the Improvement of Teachers in Service, op. cit.*, p. 11.
[296] Hollister, H. A., *op. cit.*, p. 179.

offered.[297] In Massachusetts and Maine the legislature provides that if a county association of teachers hold an annual meeting of not less than one day for the purpose of promoting the interests of the public school, it shall receive $50 from the Commonwealth.[298] The economic incentive to secure attendance which has been widely adopted by the States is not well calculated to produce the soil which grows the fine flower of sacrifice and service. The following types of exercise are found in all teachers' institutes: classes for the study and the review of subject matter; lessons on devices, method, applied psychology; and inspirational lectures to engender enthusiasm for teaching.[299] The teachers' institutes are attended chiefly by rural school teachers and by young inexperienced persons who are preparing to enter rural school service; scarcely at all by city elementary school teachers and almost never by high school teachers. The institute serves three purposes: (1) A professional training school for teachers. (2) A teachers' meeting in which the members are informed of the educational policies of the State or county and of what is new in educational thought. (3) A teachers' association for social ends. Forty-three States make legal provision for institutes.[300] It is predicted, however, that the institute will disappear and that it will be replaced by the summer normal schools, by official county and district teachers' meetings, and by voluntary teachers' associations.[301]

The summer normal schools usually continue in session from three to twelve weeks; the usual session is six weeks. They are conducted on the plan of schools in which lessons are prepared and discussed. Both academic and professional equipment is secured and preparation is made for higher certificates. Summer sessions in State normals are held in seventeen States.[302] Summer schools in colleges and universities offer courses in the traditional academic studies and also in those

[297] Cf. Hollister, *ibid.*, p. 179.
[298] Cf. Dutton and Snedden, *op. cit.*, p. 279.
[299] Cf. Ruediger, *ibid.*, p. 17.
[300] Cf. Hollister, *op. cit.*, p. 179.
[301] Cf. Ruediger, *op. cit.*, p. 32. Johnston, C. H., "The Relation of the First Class Normal Schools to Departments and Schools of Education in Universities," *The School Review Monograph*, No. 11. Chicago, 1912, p. 37.
[302] Cf. Ruediger, W. C., *op. cit.*, p. 49.

subjects that have recently come into vogue, as agriculture, nature study, manual and industrial training, and domestic science and art.

Correspondence study furnishes an opportunity to teachers in service to take courses in any grade of work from that of the high school to graduate work. Work is planned to enable teachers to pass examination for certificates and to give instruction in nature study and elementary agriculture. Correspondence study is a recently founded educational agency. In 1904 the Chicago University was the only higher institution which furnished it.[303] In 1910 not less than ten State universities, two colleges, and five normal schools offered correspondence courses.[304]

General teachers' meetings whose functions are primarily administrative, legislative, and inspirational serve an obvious educational purpose. They furnish an opportunity to decide upon a uniform educational policy for the community, and they give new educational points of view and inspiration to the teachers.[305] Teachers' associations are differentiated from teachers' meetings by the element of voluntary attendance and the legal equality of all. The associations are of various constituencies, county, sectional, state, and national, all partaking of the same nature, but with distinctive features depending upon the character of the membership. The benefit derived from these associations is primarily inspirational in the renewal of professional interest which comes from the mutual exchange among teachers of views and sympathies.[306] "Both state and national teachers' associations have merely an occasional purpose."[307]

The reading circles for teachers have been developed since 1883 when the first circle was organized by the Ohio State Teachers' Association. At present, thirty-seven States have reading circles; two of these, Florida and Pennsylvania, have county reading circles. The other thirty-five have State reading circles whose membership varies from forty in South Carolina

[303] Cf. Dexter, E. G., *op. cit.*, p. 547.
[304] Cf. Ruediger, W. C., *op. cit.*, p. 58.
[305] Cf. Ruediger, W. C., *ibid.*, pp. 65, 66.
[306] Cf. Ruediger, W. C., *ibid.*, pp. 86–91.
[307] Suzzallo, H., "The Reorganization of the Teaching Profession, *National Educational Association Proceedings*, 1913, p. 370.

to all the teachers in Kansas.[308] Usually, two or more lines of work are assumed, of which pedagogy or education holds the first place and literature is next in importance.[309]

Courses of lectures on literary, historical, scientific, and semi-professional subjects, extension classes and intra-mural classes in the evening or on Saturday are offered by universities, colleges, and some normal schools in cities large enough to furnish an adequate number of students, enabling teachers to earn degrees while in service. Extra-mural classes are conducted by members of the faculty of the college or of the university, who meet a group of twenty students or more removed from the seat of the school and organized into a class.[310]

The custom of granting the sabbatical year for the purpose of study and travel is extending to the high school and elementary schools in a few cities in the East. The conditions are usually a year's leave of absence with one-third or one-half pay after a certain number of years of service, usually varying from seven to ten. The teacher is required to map out a course of study in some recognized institution of learning and have it approved. In case of travel, her itinerary must be approved in the same way.[311]

In connection with the agencies for the improvement of teachers while in service, the American Federation of Teachers should be considered. This organization was founded in Chicago, April 15, 1916. It was the result of a joint committee of three federations of teachers which had been working for two years to establish such a federation. On May 9, 1916, it was affiliated with the national federation of labor.[312] The objects are: (1) to promote among teachers mutual assistance and cooperation; (2) to secure rights and benefits to which they are entitled; (3) to raise the standard of the profession by securing conditions essential to professional service; (4) to promote the democratization of the schools for the ultimate

[308] Cf. Ruediger, *ibid.*, p. 93.
[309] Cf. Dutton and Snedden, *op. cit.*, p. 288.
[310] Cf. Judd, C. H., "The Normal School Extension Course in Education," *National Educational Association Proceedings*, 1915, p. 772.
[311] Cf. Ruediger, *op. cit.*, p. 113. *United States Bulletin*, No. 13, 1913, pp. 23–25. Belcher, K. F., "The Sabbatical Year for the Public School," *Educational Review*, Vol. XLV, pp. 478–79.
[312] Cf. *Constitution of the American Federation of Teachers*. Chicago, 1916, p. 1.

industrial, social, and political good of the community.[313] These purposes center around the question of salary, tenure, and security of office, the professional standards of teachers, and the democratization of the schools. "Pensions, tenure, and pay are vital problems, but they cannot and should not be made the prime basis of teachers' associations. To do so is to focus our professional vigor on personal return rather than on impersonal service."[314] It must be admitted that the basis of organization of the Teachers' Federation is essentially economic. The ground of justification of this movement on the part of the teachers is the necessity of organized strength to face the tyrany of school board management. The stated purpose of the teachers' union of New York City is to secure permanent salary schedules and tenure of office by affiliation with the American Federation of Labor: "The movement to unionize the teachers of New York City through an affiliation of the Teachers' League with the American Federation of Labor is indicative of a situation in public education that must be recognized, more agreeable though it might be to gloss it over or to neglect it entirely." [315] Doctor Dewey justifies its affiliation with the labor unions on the basis that they are also servants of the public and possibly the influence of the affiliated teachers, with their high intelligence, will leaven the whole mass and bring the entire body of federated laborers to look at their labor not from the standpoint of their personal interests, but from that of service to the general public.[316] By what influence or means the personal interest of the teachers in the federation develops into public spiritedness Doctor Dewey does not state. For egoism to give place to altruism it is necessary that the will be habitually exercised on behalf of others. As far as the purposes are defined, the federation of teachers is for self-protection.

The effect of partisanship arising from the teachers affiliating with the labor union will not improve their professional spirit. On the contrary, affilitaion with one specific occupational

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[313] Cf. *ibid.*, p. 3.

[314] Suzzallo, H., "The Reorganization of the Teaching Profession," *National Educational Association Proceedings*, 1913, p. 366.

[315] Bagley, W. C., *School and Home Education*, Vol. XXXV, p. 245.

[316] Cf. Dewey, J., "Professional Organization of Teachers," *The American Teacher*, Vol. VII, p. 101.

group will *ipso facto* generate a partisan attitude in the teachers, the very spirit which must be overcome in the youth of the country. True citizenship means rising above all class and racial animosities. So long as teachers ally themselves with any class there is danger that they may acquire militant tendencies and lose the spirit of charity which is the essence of the apostolate of the teacher.

The agencies at hand for the improvement of teachers while in service are concerned exclusively with the improvement of their academic and professional equipment. To secure this advancement, a direct economic stimulus is recommended and is increasingly adopted. "A salary schedule based only in part on years of service, and with additional rewards for growth and efficiency after the common maximum has been reached, offers one of the best means for providing the proper stimulus for further professional growth."[317] The desire for personal improvement is in direct proportion to the stimulus it receives. The law of growth applies equally in the moral and in the intellectual spheres. If the impulse is given to improve in academic and professional lines only, the importance of moral vitality may be easily crowded to the periphery of consciousness. The constant enrichment of the personal worth of the teacher comes only by daily strivings to realize her ideals of justice, charity, and self-sacrifice. The agencies for improvement furnished to the State teacher while in service neither offer methods for advancement in these virtues nor contain any suggestion of the need of their cultivation. That the greatest work of the school should receive a proportionate attention, both in the preparation of the teacher and in her improvement while in service, is a natural inference. Educators state with increasing clearness and force that teaching is more of a spiritual activity than a mental process, and that the formation of a worthy character is the primal aim of education. The experts of educational theory have declared that the teacher should have the spirit of consecration to her work and willingness for disinterested service. Yet the basis of preparation and of the test of fitness is essentially intellectual. The State has

[317] Cubberley, E. P., *Public School Administration*. Boston, 1916, p. 267.

no means whereby it can develop the spirit of sacrifice and service; it has no resources to call to its aid for the practical cultivation of the ideals of virtue. What lies beyond its power to furnish in the training of its teachers, it overlooks and ignores in its requirements of them. To those to whom it commits its nurseries of citizenship it gives a stimulus to improve academically and professionally; but to hold in high esteem the moral equipment of the teacher, to feel profoundly the vital importance of the self-cultivation of character, to advance from virtue to virtue, in a word to cultivate the moral interests of life, the State gives its teachers no aid or inducement.

(To be continued)

THE DEVELOPMENT OF GOOD TASTE AND GOOD MORALS THROUGH SCHOOL PREMISES

The oft-quoted maxim, "As the twig is bent the tree inclines," may well be applied to the child's mind during the early years of its development, for at this time it is like the young sapling blown about by almost every wind that blows. As the sapling may be trained into nearly any shape making the tree either graceful or unsightly, so the child may be moulded into a saint or a demon. If trees become bent in their early growth they cannot later on be straightened, and they will be of little use. This holds good when applied to the human species, for the life of the man will correspond with the early training of the child.

The most important period in the life of every person is this moulding time, and a corresponding amount of responsibility rests upon those who have the care of the child during this time. We as teachers should recognize that to our care is entrusted the formation of the character of the coming generation. Knowing this we must consider what means we shall use in order to do our duty and bring about the desired result.

The teacher's object today should be to make character rather than to impart knowledge. To give knowledge to a bad boy without changing his character is to hurt society. The aim of education should be to teach men to be rather than to know. What influence then, shall we bring to bear upon our pupils in order to best develop character?

If we refer to the past, we find that environment has had much to do with the formation of character. We have but to look at the history of any of the great men of the past to see that they were more or less influenced by their immediate surroundings. If we refer to the great artist Millet, we find that he was influenced so strongly by his early environment that his whole life was given to the painting of pictures of peasant life. Why? Simply because he had been associated with those people during his youth. And it is the same in every status of life, for our surroundings give color and tone to our lives.

Psychology teaches us that no brain activities are ever exactly reproduced, but each in turn is modified and influenced by those preceding. But the first state of consciousness in the child's mind is produced through the senses by contact with the external world. Hence the importance that the stimulus producing them should be such that the result may be all that is good, pure, and ennobling.

"As the teacher, so the school," is an old saying. I would likewise add, "As the surroundings, so the pupils." In the moral and esthetic training of the child the great factor is not precept but example. And this appeals directly to the senses, especially to that most potent agent, the sense of sight. Nature in her great wisdom has given us two wonderfully-constructed eyes, quite complete from our infancy, that we may without delay come under the guiding influence of her beautiful creations. The child mind in its development cannot but take on the tone and coloring of that with which it comes in contact, and if these possess purity, strength, and sweep of emotional life, they will breathe into the child of their own ethical nature.

We should therefore furnish our schoolrooms and arrange the grounds so that the results obtained may tend in the right direction.

Emerson says, "All high art is moral." To ask school sections to procure costly paintings and statuary would be asking something beyond their means, but these are not the only things which may be used for the purpose required. At the present time we have the penny pictures which represent the works of all the artists in colors, and which are within the reach of all. By means of these pictures the teacher may give the child a good idea of the form and beauty of artists' best work. Thus the children of our schools will become familiar with the works of such men as Landseer, Millet and Rodin, and of such women as Rosa Bonheur, and they will also acquire a taste for art which is education in itself.

The walls of our schoolrooms should be decorated with the portraits of such men as Washington, Lincoln and Longfellow, men who have influenced the history of our country, or who have created its literature; and Thomas A. Edison must not be forgotten. By studying the lives of such men we develop a

spirit of loyalty, of love of country and democracy. We also place ideals before our pupils, which should be the aim of every true teacher.

There is another factor which enters largely into the moral development of the child, and although it cannot be counted as a part of school premises, I shall briefly refer to it. That factor is music. No art so strongly stirs the emotions of child or man as music. It appeals to the ethical side of his nature and awakens a love for the beautiful, brightest, and best. Mark the effect of a patriotic song; as the enthusiasm of the singer bursts forth, it rouses his audience to feelings of courage and loyalty. As the soft breath of wind stirs to rapturous melody the silent lute, so music strikes the tenderest, deepest chords of the human heart, making them thrill with the purest and noblest emotions in nature.

In our schoolrooms should be found the works of the best authors. The children should become acquainted with Longfellow and his "Evangeline," Whittier and his "Snow Bound," and with Dickens and his touching pictures of child life. These and many more are full of entertainment and instruction for little people. Nay, more, all such literature serves to educate the finer feelings, develops the power of observation, and quickens the mind to all that is true and beautiful.

The children are thus brought into touch with the best authors; a taste for good reading is formed, and thus a safeguard is thrown around them against the danger arising from impure books.

Let the window-sills of the rooms be beautified with living plants and blooming flowers contributing to the good health and good morals of the pupils.

One of the greatest factors in the moral development of children is the condition of the school grounds. Some may say that the condition of the grounds has nothing to do with the working of the school. If we are all influenced by our surroundings, what must the influence of most of our school grounds be? Will it tend to develop good taste? I rather think the influence will be in the wrong direction. How can we bring about a change?

If we refer to the educators of the past, we will find that

they all urged the importance of a study of nature as the true means of development. Now many teachers are debarred from going into the country with their pupils, and in the majority of country schools the time is so well taken up that there is little to spare for these excursions. But with a little work the school yard may be cleared and planted with the commonest trees, if nothing more. By means of a small garden the children may be taught how to plant and to care for the plants and flowers. They may watch the seed from the time it is put into the ground until it first appears above the ground, and see its leaves unfold one by one, until the plant reaches its full beauty.

Who can doubt that the child will be refined by being thus brought in close contact with the beauties of nature? Nay, more, a love for the beauties of nature will be developed and this is one of the highest forms of culture.

R. C. WOODBURY.

THE MAKING OF REPORTS AND THEIR VALUE

Reports sometimes form a veritable nightmare to the tired teacher who would fain rid himself, after class hours, from all unnecessary care apart from the actual preparation for the next day's labor. Whether they form a heavy cross or not—crowns are seen only with the eye of faith—depends upon the number to be issued, the number of items to be listed, and the frequency of the issue.

The report is supposed to tell a tale—how John is doing; how Mary is progressing. To the educated parent the report tells nothing. He has eyes to see and understanding to understand. If the child has home study—which he should have, both to save time at school and to accustom him to leave pleasure for duty—such a parent can judge the extent of the child's progress at school by the time and the assiduity devoted to study at home. If home study is discountenanced, parents possessing a knowledge of the temperaments of their children may use such knowledge as a criterion. If a child is dutiful at home —say, to mother—he will apply himself at school; if not, well, children sometimes show their better side while at school; it depends largely on the teacher. In fact, the general tone of the child will manifest to a discerning parent just about the improvement that takes place from time to time without the aid of a report.

To an uneducated parent the report means nothing. All teachers have been amused at the ingenuous youth who brought home a report graded on a scale from "A" to "G." His mental pulse was below normal, fluctuating among the "E's, F's, and G's." He explained to the open-eyed mother that "G" stood for "Good;" "F" for "Fine," and "E" for "Excellent." While being lost in the clouds of admiration at the triumphs of her young hopeful, the good mother was raised to a greater height when he told her confidentially that the next-door neighbor's boy received all "A's and B's;" that "B" meant "Bum" and "A" "Awful." No doubt parents can be made to understand that 100 per cent is the highest attainable, but there are cases where 98 and 95 per cent have been considered poor by ignorant parents, and the teacher was to blame by implication. One

lady failed to understand why her son did not receive a 100 per cent in "gomtry," as she "heard him *say* it every night." In such cases reports are time and labor lost, and work not the good they are intended to effect.

Now, what constitutes a missed lesson? Some grade 10, 9, 8, etc., to 0. This is entirely unnecessary, and requires thought —slight thought, true—but often the little thoughts are the most irritating. Two gradations will apply, three at the most. Seldom can a teacher of an ordinary class call upon each pupil to recite more than twice in the same lesson, if he succeeds even that far, making due allowance for explanations, amplifications, and waiting for the slow to think. In going around twice, if a child misses once, he should be given credit for half a lesson; if he misses twice, he should be marked "0." What would constitute a miss or a half-miss? It depends upon the pupil, whose capability the teacher should know. If a studious pupil stumbles, it may be due to overanxiety or sudden nervousness, and should receive consideration. Here a quarter credit could come in, if failure to give satisfaction occurred but once during the lesson. If the pupil is known to be indifferent, stumbling may then be presumed to be due to want of sufficient preparation, or no preparation at all, relying upon chance to patch up what he has heard from others as a pass-off for the moment. He deserves no consideration, as such would be but a taken-for-granted that credits can be obtained for little or no effort. Should a pupil known to be mediocre or dull but industrious stumble, he should receive consideration, even help; and only when the mournful shake of the head, the pathetic look of appeal from the negative answers, should he be discredited for the lesson.

The last group of pupils should elicit the teacher's sympathy and encouragement. To plod along in school, making little headway, seeing brighter companions forging ahead, a dauntless spirit is required to keep on in the struggle; and if the bright pupils—they *are* consolations not to the teacher's credit —receive all the smiles and praise, then indeed is the lot of the dullard hard and cheerless. Encourage him when possible, and make it possible. That is about all the compensation he will receive for his endeavors, but it will go a great way towards

smoothing a path never too smooth. Let not the world be kinder to him than we. The tortoise and the hare may be a fable, but the fable often has its reality in life. Cases are not rare to show that the dull at school have made a more shining mark in the practical affairs of life than the brilliant leaders of the class. Never, never reproach the dull for their lack of talent. An All-wise Providence gave them all that is necessary for the great end of life. Who are we to complain?

The making out of the reports likewise may be made light. A general average marked, especially where classes are large, is burdensome. If parents can appreciate what a general average means, a little exercise in figuring will do them good; they may not be given to such exercise, unless employed at it, and then they will appreciate the teacher's labor in the report making. If they are unable to value a general average, then of what use is it to send it to them?

There may be some items listed on the report which require for the "percenting"—we will not call it guesswork, but, for want of a better term, mental valuation, such as mathematics, reading, penmanship, drawing; and let these be abolished: attention, application, politeness, conduct, neatness.

In the case of the former group the judgment of the teacher largely determines the marking, while in recitations the pupil receives what he earns. How should we mark these abstractions? Will we ever give the hundred mark? Certainly, though some may say "nay," that perfection is not attainable in these branches, that the help of the teacher is often necessary, etc. But what teacher looks for perfection—absolute perfection? None. Relative perfection there may be, according to the teacher's judgment, and when a pupil has done the best that he can, then he is entitled to the best that we can give him—100 per cent.

Since reports mean nothing to parents and less, if possible, to teachers, then the only hope left is that they mean something to the pupil; and if he is never to receive 100 per cent, why try for it? We may speak of an ideal, the necessity of approaching, but never reaching it; but that makes no impression on growing minds that live according to nature in this world and must await the proper age to grasp in a true sense

the things of the spirit. If a teacher starts with a certain percentage and raises it each month, it may show progress, and, incidentally, teaching; but it does not bring forth the good we hope to derive from report-making. There is no reason why the September report should not show the hundred mark for abstract lessons. In fact, there is more likelihood of more earnest endeavor in September than in May, not to mention June. If the dullard is going to fluctuate around the seventy mark, not to say lower, according to the tender (?) mercies of the teacher, as he takes into consideration the many times he gritted his teeth, heaved his bosom in heart-rending sighs, if he did not actually let the "volcano" erupt, then what reward has the pupil for his endeavors, his patience with himself, and possibly with the teacher? By encouraging marks in these branches, the good derivable from reports will be effected. If the bright can show a list of hundreds, provided they are deserving, the first month, will they not try in subsequent months? If the slow receive marks that are not positively disgraceful, will they not receive an impetus to try for higher? Of what use is the classroom if endeavor is to be crushed at the outset?

As regards the other list of abstractions, which might with reason be termed nonentities, their place is not on a report card. Four of them—attention, application, politeness, conduct—lie in the heart; they may give outward manifestation, true, but none denotes scholarship, unless we grade scholarship by superficialities.

Attention! What is attention? If known, how is it to be marked? According to what standard? The answers to these queries show that attention has no place on a report card. We have an understanding of what constitutes attention in ourselves; for instance, during meditation and at the end when we examine ourselves as to its quality do we not sometimes say: "Good Lord, be content with the will," and assuage ourselves with the truism that God looks to the intention rather than to the action. Now, do we know whether our next confrere has attention or not? Neither can we always judge attentiveness in class, excepting when gross inattention is evident. As we are charitable with ourselves in the matter of attention

—charity beginning at home—so we should make due allowance for giddy youth. But if attention is to be marked on the report, what is the standard? Sometimes we have all the evidence of attention, eyes straight upon us, but a chance question will beget confusion. A demure maiden has all the marks of being attentive; therefore, she is perfect on that score. But she does not have to fight against the enemy; hence she receives something she did not earn. A thoughtless boy, a bunch of nerves, a child of nature, hears the outside world calling him to play, but he tries; we do not see the efforts, but he knows that they are there, and fights as a valiant soldier. He may know nothing of resolutions, but unconsciously makes them—and fails. A discredit to him is an acknowledged defeat, and a real boy, rather than meet with defeats, avoids the occasions, and he ceases to try. Without the attention mark, he would never know the number of his ignominious failures. But why mark it? Is it not marked by implication when the pupil misses from want of attention? Furthermore, if inattention requires a demerit as an incentive for attention, then the teacher is to blame. So, in the last analysis, attention can be omitted from the report card as one of the superfluities.

What of application? Where attention ends and application begins is as easy to determine as are the color lines in the solar spectrum. If the pupil is attentive, he applies himself; and if he applies himself, he is attentive. Apart from this, every mark on the report points to application; his study-lessons tell a tale of application; his work in school denotes application. If the teacher is not in the classroom to see that he does apply himself, why is he there?

Politeness! Such has been defined by Cardinal Newman as emanating from a good heart. What place has it on the report-card? We can judge the heart only by the exterior, which may be faultless with a disordered interior as the whitened sepulchres of Holy Writ remind us. With boys and girls in the same class, the standards must be different. Of course, there are generalities, as "Please," "Thank you," "Pardon me," but the mannerisms of the girls cannot be imitated by the boys other than at the price of manhood—there is little likelihood of the reverse. The girls should never be held as models to

the boys. Where the two are together, the boys should always be given the preference. This may not sound chivalrous, but we must remember that they are to be made manly men, the quintessence of politeness. They must be made to think much of themselves; self-respect must be instilled into them, and this will result in failure if they are always to be kept in the background and the girls brought forward. Frequently this is the case at home. There the boy is a target for a worried mother, who vents overwrought feelings by finding fault with him; older sisters nag him, and the father, to quiet the complaints of all, does his share—not always pleasant or profitable for either. Now, if the school conspires with the home, a degenerate may come from what was only excitable nerves in an adolescent youth of naturally good qualities.

Again, we cannot standardize politeness on manner alone. Your good little fellow of suave manners may not be, often is not, of such sterling worth as is the real boy whose exterior only needs cultivation. Cultivate it; such is your work; but marking faults against it will not do it so any more than the pruning of weeds will prevent their growth. An appeal must be made to him; and it will not be made in vain if his heart is right, which is the criterion of politeness.

Further, why should politeness be on the report, since popular opinion has it that the report is destined for the parents? Will you insinuate to a mother that her boy or girl is impolite? Anything but that! She may complain to you, but delights in being contradicted in respect of the complaints. Agree with her, and she will tell you that her child is just as good as anybody else's. Still, why mark faults against politeness? Who are to blame for them? If a girl is impudent at home, a boy boorish, we, with good reason, can blame the parents. Those engaged in protectorate work will tell you that in ninety-nine cases out of a hundred the parents are to blame. The same applies to the school; if pupils are impolite, apart from thoughtlessness, then the teacher is at fault and should receive the report.

As with attention and application, so politeness verges into conduct, as all faults against politeness are faults against conduct. That conduct should have no marking on the report-card

is nicely exemplified by a remark of a certain Sister. The Sister in question had the beginners. Naturally, the first day of school brought many newcomers—and mothers. Sometimes a fond mother, on bidding good-bye to "Precious," would admonish the little one, "Be good to Sister!" Sister always added, mentally, "I will see to that." Of course, there is deep wisdom in saying that the home and the school should be brought into close relation by cooperation. But there is a limit. As the teacher never attempts to manage home affairs, neither should the parents meddle with the management of the class. The teacher is in school to see that the pupils behave, and marking conduct on the report incidentally makes it the parents' business. Exceptional cases apart, the teacher who requires the aid of home management will never manage.

Also, the same difficulty in standardizing applies to conduct. Who are good? The naturally quiet, or those who must use self-repression to attain to the ideal of conduct which characterizes the orderly classroom?

Why should neatness not be on the report-card? First, neatness of dress belongs exclusively to the home, and any demerits on that score is a reflection thereof. With girls—save in rare cases, where home is but a name—neatness of attire is concomitant with an inborn love of personal appearance. The average boy does not think of dress until he arrives at the age when he begins to notice the girls. He will then comb his hair *à la mode,* polish his shoes, etc. Would it not be wise to forestall that age as far as pride in personal appearance goes? Certainly, provided we do not in the attempt stunt the nature of the boy. Soiled hands do not present a pleasing spectacle; at once the possessor is arraigned for not being neat. The boy may have played ball or marbles on the way to school; hence the cause. If we have not a lavatory for him—and most Catholic schools have to be satisfied with less and more necessary equipment—what are we going to do in order that he will come to school with clean hands and polished shoes? Make it so stringent that the play must be abandoned? By no means! Be satisfied if he is punctual. With time on his hands, play is surely better than idling on the streets. Far better hands soiled by innocent, healthful play than a soul

smeared with the filth begotten of talk in idle moments. The boys who play never need watching. The same cannot be always said of the little perfumed dandy.

Is it to be inferred that the refinement of culture is incompatible with the nature of man? Assuredly not! But it does not develop as early in a boy as in a girl. The two sexes have different natures—suffragettes notwithstanding. The boy should not be forced to grow. The forced rose of the conservatory is not as redolent as one of nature's growth. The little girl plays mother with her doll, but would you countenance the little boy playing father, say with his pipe or razor? All too soon nowadays do boys cease to be—boys. All too soon does the apparently negligent boy begin to be particular with his hair and necktie—and with an object. Let him play while he will. God's earth—for dirt is but a relative term—is on his hands; and his very play will be a means to put God's love in his heart by making his mind more receptive to take in the morning's instruction.

As regards soiled linen, the absence of necktie, etc., great prudence is required so as not to offend. General remarks should suffice, as personal-taking-to-task for such neglect is humiliating, and none of the teacher's business. Poverty, despite the fact that it is asserted is no excuse for uncleanliness, may be the reason why linen cannot be changed frequently as is desirable, or that a necktie must be saved for Sunday use. That which a child cannot remedy should never be counted against him or be brought to his personal notice. If the school is to cooperate with the home, then it must never cast a slur upon it, and the child must be lead to believe that, "be it ever so humble," there's no place like it after God's own home, the church.

Slovenliness in exercises can, and should be, remedied; not necessarily by demerits, but by being obliged to do careless work over again, and that at the cost of free time after school. As a teacher knows just what to expert from each pupil in this line, nothing short of the best should be accepted. Such a law, to be effective, must be unremitting in its application, and it lies wholly with the teacher whether the only neatness within the sphere of the classroom is to be or not to be.

If the report is meant as a stimulus to pupils, the marking of the aforementioned topics is superfluity. A girl requires no marking to be ladylike; and a boy does not care what you think of him on a similar score, save that if you think little of him he will give you cause to think less. True, low marking in conduct may bring down righteous wrath at home, but children are not likely to keep that end in view; they are creatures of the moment, and the consequences from report season to report season are but dimly foreseen, if at all. Besides, as was previously stated, it is the teacher's duty to see that infractions against such superfluous items are corrected, and if there are frequent repetitions of the same, then there is something wrong with the government.

Finally, it is doubtful if reports prove an impetus to study. For boarding schools they may be necessary, as parents, not being on the ground, cannot judge of progress; but even there the teacher must take the place of parents and see that due preparation for class work be performed. Personal experience testifies that in schools that have reports and schools than have not the results from pupils do not diqer. Human nature is the same, and we find industrious and lazy pupils wherever we go. However, reports, like examinations, are a time-honored custom which must not be tampered with; so, if they must be, let them be a part of the meritorious work undertaken for the greater honor and glory of God.

BROTHER JULIAN, C.F.X.

Baltimore, Md.

THE WAR, THE COLLEGES AND THE UNIVERSITIES

The people of a nation in time of war are somewhat like the inhabitants of a town that lies squarely in the path of an oncoming forest fire. Self-preservation is their immediate necessity, and to secure it they will sacrifice everything.

When a nation goes to war the sacrifices begin in the very first hour, those supreme sacrifices which cannot be measured in any less terrible terms than patriotic blood and tears. The manhood is called first. Woman's first sacrifice is to remain courageously at home. It is the *young* manhood that is wanted, for no other flower is so sweet to the nostrils of war. The young manhood always responds, and responds the quicker the more manly it is. This is one sacrifice.

There is another, that must be made by those who remain at home. They must keep young manhood in the field by keeping him supplied with all he needs for his terrible business of crushing evil ambitions and wrong ideals. To do this, those at home must sacrifice the luxuries, must alter the old ways of comfort, must make new categories of nonessentials. Inevitably, those at home must reach an hour when education—especially higher education—and its cost become a heavy item in the budget. This hour is not at the beginning of the war, but it soon comes. For education has as its purpose the giving of knowledge and the imparting of ideals, an occupation of which war is the entire negation, and the higher that education proceeds the more into contradiction with war does it come. Higher education realizes this from the moment that war is declared, and while it continues to function, it functions primarily that the *form* may be preserved. The *substance* it surrenders to the nation's service. Such of the substance as is needed to perpetuate the ideals and the tradition, the nation will keep at school. The nation will make any sacrifice to keep the fire of knowledge burning, but under some of the crucibles of learning the flame must be allowed to smolder until such time as the fresh winds of peace can blow it great again. It is therefore that the colleges and the universities are the first to suffer, and that they suffer so heavily, during

times of war. They give their men to the nation—that is their first sacrifice. The nation cannot spare the men to them—that is the second sacrifice. To examine the present extent of this sacrifice among our colleges and universities is the object of this paper.

When, in April last, a state of war was declared to exist, the customary date for the closing of the school year was only a little over a month away. The grammar schools felt the effect of the declaration not at all, and the high schools felt it only in a small way. The colleges and the universities bore the brunt of the shock to the educational system. This was to be expected. Colleges and universities are more or less national in their representation and are certainly national in the purpose of their teaching. In a time of crisis it is their moral obligation to rally to the nation's service, and give proof of the faith that is in them. That the colleges and the universities had kept their trust was evident immediately. Even while the vote on the declaration was being taken in the Congress, students were resigning to enter various branches of the Government service. When the declaration finally came, the exodus began. It was not confined to the student body alone. Faculty members likewise tendered their services to the Government and were promptly accepted, many of them for posts of confidence and importance. The administrations and the trustees of the various colleges and universities enlarged upon the patriotic action of the students and the members of the faculty who had volunteered, and offered to the Government the college and university plants without reservation. The Government accepted the various offers promptly, employed the grounds and buildings of some of the colleges and universities for training schools of various kinds, the laboratories of others for scientific research, and kept the remainder as part of the reserve to be taken over as the need arose.

Thus there is a battalion of student officers in training at Harvard, there is a school of aviation at Princeton, and the new officers of the Pay Corps of the Navy have been getting ready for sea duty at the Catholic University of America. All of these undertakings were in full swing by the end of May. When the Commencement days came in June, there was scarcely

a college or university in the country that did not have students on the platform or men in the audience in khaki or in blue. The signs of war were already evident on every campus.

Summer and the vacation ensued so quickly that only a very few people, in educational circles, were able to forecast accurately the probable effect that the war would have worked upon higher education, by the time the colleges and the universities opened their doors in the autumn. That the colleges and universities would continue, had been assured by the insistence of the Administration that education should not be interrupted by the war. Beyond this, however, the future was uncertain. The oldest of the colleges and the universities, looking back into their own past and studying the effects of the Revolution and of the Civil War, realized immediately, upon the declaration of the state of war in April, that while they would ride out the storm as in the past they would do so only by the exercise of bold seamanship. Accordingly they acted at once. Experience had taught them that the eager patriotism which had been always their tradition would sweep into the nation's service a staggering proportion of their students and their faculty. Financial loss was inevitable. Rigid economy would be imperative. The time to act was at that very moment, before the summer should set in and new engagements be entered into. At Princeton, for example, to mention just one university, the new instructors who had been engaged for one year were not retained. The university endeavored to provide for them by securing them other professional berths or openings in the national service. Similar measures were taken in several other institutions, in order that hardships would not be worked and yet the institution be as financially storm-proof as possible. Thus it was further necessary to make some arrangement with the older members of the faculty, older in point of service, who had gone into war work, usually at a financial sacrifice, and whose contracts with the university or college had a term of years yet to run. The measure of relief adopted in this instance was, as a rule, to pay a supplemental salary to the members of the faculty who were receiving less in the Government's service than they had received from the university under the terms of their engagement, so that their personal

loss would be made up. It was a very handsome provision, and one that had in it almost as many elements of justice as it did of generosity.

This was the first phase. The colleges and the universities entered upon the second phase of their reaction to the war about mid-summer. By then, the operation of the draft had been determined so far as it affected each individual institution. The probable amount of taxation for war revenue was fairly calculable by parents in making out their budget for the coming school year, and they could decide in accordance just how many of the young hopefuls might be given a higher education. Finally, the main lines of opportunity for service under the Government were being pretty definitely marked out, and their general effect in drawing students away from the colleges and universities began to be perceptible in letters from students announcing that they would not return. The freshman applications declined steadily in numbers. By August there was scarcely a registrar in the country, of the higher institutions for men, who did not have to report to his president a lowered registration of freshmen for the coming year. When the first of October came, the actual figures revealed an average decrease of 10 per cent:

NAME OF COLLEGE	*Freshmen 1917*	*Freshmen 1916*
Amherst	124	169
Bowdoin	120	152
Brown	204	237
Catholic University of America	100	125
Cornell	1,109	1,436
Dartmouth	412	463
Harvard	555	692
Indiana	630	764
Iowa State	783	978
Lafayette	140	244
Leland Stanford	585	627
Lehigh	265	327
Massachusetts Institute of Technology	504	450
New York University	3,272	3,323
Ohio State	1,502	1,661
Pennsylvania State	739	735
Princeton	348	374
University of Virginia	298	403

University of California	1,549	1,585
University of Illinois	1,809	2,246
University of Nebraska	1,008	1,197
University of Wisconsin	1,195	1,425
Williams	176	185
Yale	585	830

As some of these figures are for co-educational institutions, and others are for technical schools, the actual decrease was more than 10 per cent and closer to 20. The technical schools, for obvious reasons, as a rule either held their own or gained.

The colleges for women, unlike the colleges for men, experienced in many cases a gain in attendance. In the case of colleges for teachers this is readily understandable, because the demand for teachers is constantly increasing, and will increase considerably so long as the Government is competing in the open market for competent aids. In the case of the other colleges for women, the phenomenon of increase in attendance requires deeper consideration. In the agricultural and manufacturing districts the war has caused no visible decrease in prosperity, while in the cities the departure of the young men equalized the educational budget of many a household. Another fact must also be recalled. For a period of years the freshman class in almost every college for women had been annually growing in numbers. There was no vital reason why this growth should be checked materially by the war. Indeed, there is one vital reason why it should not—never in the history of the United States has there been, nor will there ever be, a more imperative ned for educated women than when after this struggle is ended and the work of reconstruction begins. To the coming generation, the great and terrible need will be for the *mens sana in corpore sano* FEMINAE!

This is the record of some of the colleges for women:

NAME OF COLLEGE	*Freshmen 1917*	*Freshmen 1916*
Bryn Mawr	141	105
Connecticut College for Women	83	98
Mount Holyoke	266	246
Radcliffe	91	116
Smith	667	672
Trinity	90	70
Vassar	336	323
Wellesley	454	479

For this same group of colleges, as a whole, the total enrollment was higher than in any previous year. Radcliffe was the single exception.

NAME OF COLLEGE	*Enrollment 1917*	*Enrollment 1916*
Bryn Mawr	484	447
Connecticut College for Women	237	200
Mount Holyoke	850	824
Radcliffe	603	675
Smith	1,946	1,917
Trinity	280	256
Vassar	1,125	1,102
Wellesley	1,612	1,572

The figures for the colleges and universities of the country at large, are interesting and at the same time deceptive. While the average loss of students to the colleges and the universities is almost exactly 20 per cent, in some instances it has been very much higher. Harvard, for example, had an enrollment of 4,976 in 1916. This year it has only 2,998. Princeton is suffering even more severely. Last year there were 1,555 men at Nassau. This year there were only 866. Yale had 3,262 students in 1916. Now it has only 2,129. It is all a noble record of patriotism.

Several institutions show losses ranging from 35 to 45 per cent, and a number have decreases of 25 to 30 per cent—among them the Catholic University of America. In total enrollment, New York University is still in the lead, with Pennsylvania a close second, Columbia third, and the University of California fourth, each with a registration of over 5,000.

NAME OF COLLEGE	*Enrollment 1917*	*Enrollment 1916*
New York University	6,936	7,476
Pennsylvania	6,620	8,832
Columbia	5,914	6,566
California	5,660	6,460
Illinois	4,851	5,876
Michigan	4,722	5,976
Ohio State	4,187	5,077
Wisconsin	4,098	5,020
Cornell	3,859	5,264
Nebraska	3,586	4,362
Harvard	2,998	4,976

Yale	2,129	3,262
Dartmouth	1,020	1,501
Princeton	866	1,555

This was the record of the colleges and the universities until the Christmas holidays. It was by no means a stable record, for every college and university has been steadily losing men, month by month, the losses growing as 1917 drew towards its close. The first term examinations at the end of January of this present year will also take their toll of casualties. It will probably be a heavier toll than usual, this time, because there are more minds centered on the war than there are on books, within the confines of many a college!

As more and more students come of age, the losses in enrollment will increase proportionately. In the same proportion will the budget problems of the colleges and the universities—except those that enjoy State aid—become more and more acute, especially if the high cost of materials and hand labor should advance to new levels. The alumni are heroically doing their share in many a place to help their Alma Mater financially through the trying times and meet her emergency in noble fashion. Their efforts are proving largely successful, although the strain upon resources must inevitably increase. However, the colleges and the universities are determined to remain in session throughout the war, no matter when the victory is attained, and with the cooperation of their alumni they will most certainly succeed in doing so. It is for their own and the nation's best interest that they do so. They are the nation's first line of defense for reconstruction, when the world shall start in once more to rebuild its ideals. The colleges and the universities must go on, therefore, no matter what sacrifices they may have to make or what privations they will suffer. Their present situation is admittedly one to cause grave concern—but not discouragement. The spirit that has made the great ones of them great, the spirit that has made their ideal "For God and the Nation's Service," surely will not fail them in their supreme hour.

THOMAS QUINN BEESLEY.

January 21, 1918.

To the Teachers and Pupils of Our Parochial Schools:

The President of our beloved country, who is also the President of the Red Cross, has issued a call for all schools, of whatever kind, to become auxiliaries of the Red Cross, and each pupil in each school a junior member of the Red Cross. His desire is not only to add the efforts of all the children to the work of the Red Cross in sustaining the fighting forces of the nation, but to teach by practice to the children those lessons of unselfish love and service which must be part of the education of every child if this republic is to endure as a Christian nation and remain the haven of freedom.

In this time of peril our country needs the services of the children as well as the adults, and in the days to come she will need still more the clear heads, the honest hearts, and strong and steady hands of men and women who today are school children.

Therefore, I ask and urge that each of you make full response to the call of our President, and that each school become a Red Cross Auxiliary, thus making every pupil a junior member. It is a privilege, no less than a duty, for the children to help bear the burdens of the momentous hours of America's trial, and in the days of her gratitude for final victory to rejoice that they have helped to preserve her as the home of liberty.

Faithfully yours in Christ,

J. Card. Gibbons,

Archbishop of Baltimore.

PRIMARY METHODS

When this department was opened in the REVIEW, a cordial invitation was extended to the many primary teachers in our schools to send in their objections or difficulties, but particularly we hope to hear from the teachers using our methods. We hereby renew this invitation, and trust that an increasing number of our primary teachers will avail themselves of this privilege.

The following letter, dated December 31, from a former student at the Sisters College, who is teaching at present in a school in Texas, reached us the early part of this month:

"DEAR DR. SHIELDS:

"It gives us much pleasure to report the improvement noted in the reading in our schools since the complete adoption of your Readers in September, 1916. We find our second grade pupils better readers—I might say, better students—in every way than the present fourth grade pupils. Parents are remarking what thorough enjoyment the children find in their reading lessons, and truly it is wonderful.

"But in spite of the notable improvement, the primary teacher still finds some few difficulties. I have no time to take the class myself, but have tried to instruct Sister as far as I knew. In spite of every effort on our part, some of the children have no idea of the separate words on the card, but at the least sign or beginning from anyone, can say, not read, every one. Their memory, not visualizing power, is wonderfully developed. One cause, no doubt, is that the script forms are not used long enough.

"Will you please let us know through the REVIEW how to avoid, or rather prevent, the memorizing of cards? One little lad of six, who was given no reader last year—we wished to hold him back—can read, or rather say, nearly every lesson in Book One, though I am confident he does not know the separate words. He repeats the lesson when he sees the pictures, probably from listening to others reading in the book. We will greatly appreciate any help or information which you may be

able to give us in meeting this difficulty. Your opening of this department is certainly a boon to us—we cannot thank you enough.

"With all good wishes for your continued success, and with every blessing for your New Year, I remain,

"Very sincerely yours,

"SISTER M. B."

Of course, we are pleased to learn of the good results that are following the adoption of our method. We had counted on reaching a level of mental development at the end of the sixth grade which would be fully the equivalent of what has heretofore been attained at the end of the eighth grade. But the testimony here—and we have received similar testimony from many other sources—that the children at the end of the second grade have attained a level of development equal or beyond that heretofore attained by the fourth grade pupils, is more than we had anticipated.

The difficulty mentioned in this letter has been called to my attention on other occasions. There can be no doubt that it is a real difficulty, or that it is a difficulty which will not infrequently confront the primary teacher who is beginning to work with this method. Of course, it is not a new difficulty or one peculiar to this method. Everyone familiar with primary work is aware of its frequent occurrence. The method of overcoming the difficulty will differ in accordance with the method of teaching primary reading that is adopted. We speak here only to those who are using our primary methods.

Sister was quite right in her surmise that remedy could be largely obtained by a more extended and consistent use of the blackboard. The chart sentences are intended only to aid in making the transition from script to print. Hence, the chart sentence should be built up gradually on the blackboard. In this work, the phrasing should vary, the different parts of the sentence should be used with other elements, etc. Under these circumstances it will not be possible for the child to memorize the story which he acts out, or which he writes on the blackboard and on paper at his desk. It is only after the sentence has been thoroughly mastered in this way, that the chart sentence should be introduced. When this is done, memorizing

will rarely occur, and in the cases where it does occur, the remedy is at once indicated: more black-board work and script form.

We would, however, warn the teacher against a misunderstanding that sometimes occurs in this matter. We do not teach the children to make the separate characters, and then to combine these into syllables, and the syllables into words. We have often repeated, and we would here emphasize, the truth that the utterance, not the letter or the word, is the natural unit of speech. If, therefore, the child can write his story correctly, we need not trouble him in the beginning to pick out the separate words which it contains, or the separate characters which are to be found in each written word. Our first and chief concern is that he is able to get the thought from the written line, and to express his thought in a correctly written line. After a time, and without any conscious effort on the part of the pupil or teacher, the separate words will detach themselves from the group, and be recognized as separate words. The constant appearance of the word in diverse contexts is tending of itself to produce the word as an isolated mental entity. It is not wise, much less necessary, to unduly hasten this process. What is said of the word, with reference to the sentence or story, applies with equal force to the separate character. The teacher should not be troubled because the child in the beginning does not know his letters. He will learn them soon enough. Before the end of the first year, in the overwhelming majority of cases, the children will know the separate letters and recognize them as separate letters wherever they see them. It will then be time enough for the teacher to see to it that the child learns the names of each separate character, and that he memorizes them in the sequence in which they occur in the alphabet.

We have elsewhere repeatedly called attention to the inadvisability of placing the first book in the children's hands at too early a date. There should be a couple of month's drill, at least, with blackboard and charts, before the reading book is given to the children. It is true that some children might use the book at an earlier date without injury, but the poor visualizers, whom it is especially important to get started right, will

be hindered by the procedure. This should be sufficient reason for delaying the use of the book, particularly when it is added that although the better children may not be injured by an earlier use of the reading book, they would not gain by this departure from the rule.

I have found in several instances that the primary teacher felt it necessary to have the children pick out each separate word in the story which she was teaching, and in some cases, these same teachers are in the habit of dictating separate words for the children to write. I am well aware that there are people who believe in doing both of these things, but we would emphasize the fact that they are both violations of the spirit and letter of our method. Ours is a thought method, not a word method, a context method, not a word method. It is polar distance from any form of alphabet or phonic method. We insist that the thought must be reached as a whole, and must be gradually developed and unfolded into its several parts. The opposite direction is not helpful, and when introduced in the early days of primary reading, would only cause confusion and delay. Always dictate to the children complete sentences that have a separate and complete meaning to the child. Make these sentences short, if you will. Sometimes they may consist of a single word, such as run, hop, skip, jump. But the point is, the sentence must express a complete thought for the child, and he must not be asked or induced to analyze the sentence into its constituent elements of form until the development and separation takes place naturally. To hasten the process unduly would be like tearing open a rosebud to see how beautiful the full-blown rose is to be.

Sister asks for a remedy for a case where the evil has grown for a whole year. It will not do in this case to call attention to the fact that an ounce of prevention is worth a pound of cure. The teacher should prevent the development of such cases, or use every legitimate effort to prevent them, and if the suggestions given above be followed, there will very rarely be a failure. But, what is to be done when the faulty habit has been thoroughly established, as in the case sighted? My answer is, written exercises and many of them. If the child is not defective, he is likely to grow out of the habit rapidly, by the

aid of written drills, not in separate words, but written drills in whole sentences.

In the January issue of Primary Methods, there will be found a somewhat fuller treatment of the principles that come into play in cases such as that sighted by Sister. We are glad that she wrote her difficulty to us before the January issue reached her. Otherwise, she would probably have found on page 51 and following, a sufficient answer to her question and we would be deprived of the opportunity of developing a theme which we trust will prove serviceable to many primary teachers.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

"METHOD AND APPRECIATION"

Partly because of the influence of the commercial ideal in the world and its passion for standardization, and partly because teachers themselves recognize the wide discrepancies between the different sections of the country in programs and ways of teaching, there is evident everywhere in the United States a growing demand for methods, methods, *methods,* that will bring some definite system of procedure into our educational scheme. By all means must there be some unity of purpose, some common ground where ideals meet and understandings are attained. Yet let us examine closely before we commit ourselves to a definite method just what it is we would methodize. If it is a science, we will methodize it one way; if it is not a science, we will methodize in another way and in a different degree. Let us take for a brief examination something that is not a science. Let us take the English language.

By language we will understand both the actual structure of the tongue and also its literary expressions. This includes, therefore, the teaching of English from the primary grades up through secondary school into the university.

This inclusion is not so extensive as it would seem at first sight, for the problem of teaching a nation's students their language is substantially the same in the grades as it is in the university. It remains the same in kind and varies only in degree. At every point the essential purpose is to give the student possession of his native tongue, which includes necessarily some measure of appreciation of its possibilities for beauty.

Granting this, the scope of the inquiry perceptibly narrows. The common ground for ideals and the possible unity of purpose are evident at once. There is left to be attained only the general understanding and the definite system of procedure. Now, a little reflection will disclose the interesting fact that the general understanding and the definite system of procedure depend one upon the other in the relation of cause to effect. Given the understanding, there should follow the definite system of procedure. In other words, until the teacher of English

appreciates more or less generally and definitely just the nature and essence of his subject-matter, it is idle to seek for a method of teaching. The method, to be sound and valuable, must grow consistently out of this appreciation. It remains, then, to define appreciation and to discover how it may be attained.

Appreciation might be defined as a discerning and sympathetic judgment by the intellect. The definition offers some interesting terms. To say that appreciation is a judgment, means that its basis is the information reported by the senses; that it is more or less the product of environment and education. To say that it is a discerning judgment, indicates a special training in some one direction. To say that it is a sympathetic judgment, signifies the presence of the spiritual, or at least its influence, which is towards generosity.

Accepting the definition and all that it connotes, there is next to be examined the process whereby this state of mind is secured. What confers upon us the power of appreciation? Obviously, four things—favorable environment, proper education, specialized training, and spiritual development. They are the four sources of power, as can easily be discerned by actual observation. In conjunction, they result in a critical habit of judgment that is at once honest and sympathetic—the kind of judgment imperative in a teacher, and especially in a teacher of language, who must necessarily deal largely in things of the spirit. Our concern at present is with the teacher of language alone.

For the teacher of language, the first source of the power of appreciation, viz., favorable environment, lies in familiarity with books and those who love books. This familiarity is to be derived chiefly through friendly intercourse of mind with mind. Teachers of English, teachers of language, in any school, should form one happy family. If they do not, there is something very much awry and the school is weak where it should be strong. Not even a well-supplied library can make up for a lack of congenial and mutual helpfulness among teachers.

A well-stocked library is, of course, an essential part of the favorable environment. The teacher of English, or he who would teach English, must have books. They are his laboratory. If he is not fairly abreast of his field, he is bound to fall back in the race hopelessly, and only acquaintance with the litera-

ture of his subject will keep him so abreast. In other words, the teacher of language, or the one who would teach language, must read and must talk with those who read. It is the first step towards power.

The second step—for the first step may be taken either inside the home or out—can be taken only in the field of formal education. Formal education will present the broad view of all the provinces of knowledge that must be taken before one can decide in which province to settle down and live. Formal education will confer the necessary sense of proportion; of relative values. It will also give some measure of the historical sense, without which a teacher of language is heavily handicapped. It will impart, finally, the foundations for a philosophy of life which will in time bring all the field of knowledge and experience into an ordered ethos of conduct.

The determination once made of that province of knowledge which seems most attractive—here the province of language—there should ensue some further investigation of its charms and its human difficulties and shortcomings; for it will most certainly possess all three. This investigation is best undertaken at a university, which is a place made up of all the provinces of knowledge and a place where opinion is encouraged and ideas may be exchanged. The university confers understanding, and it confers also imagination, which are the life of mere facts and the soul of knowledge. The university course is the final step to power of appreciation.

Spiritual development, designated as the fourth source of this power, is not a single step. It is part of all the steps, and must go hand in hand with the seeker after power if the journey is to be made to a happy issue. It is to be derived only from an honest attempt to fulfill the Scriptural injunction, "Seek ye first the kingdom of God and His justice." It is the sacramental knowledge which supplies the inward grace to interpret outward signs. A desire to interpret these signs aright to others is the first fruit of it, and the power so to interpret them is the full gift from this grace.

This desire and this power are all the more needed by the Christian teacher at this moment of the world's history, because forces are afoot which challenge and mock any such

spiritual understanding. These forces will grow. There is only one bulwark against them—the Christian teacher who makes full use of all the sources of power as he or she understands them. To the teacher of language all these sources of power are indispensable if he or she is to form part of the defense in the coming struggle. Nor is defense alone enough. There must be active leadership in an onward movement. For this there must be preparation—preparation of the mental and the spiritual faculties. Once there is preparation, then there is wide room for individual initiative. Until there *is* preparation, however, there can be no initiative, but only a servile following of those who have prepared, no matter what may be the quality of their preparation or the doctrine of their teaching.

T. Q. B.

NOTES AND QUERIES

NOTES

Mr. Shane Leslie comes to the Faculty of Catholic University this month—February—at the beginning of the second term, as a lecturer. Mr. Leslie's new book, "The Irish Issue in Its American Aspect," has been received very favorably by the reviewers.

Dr. Henry van Dyke has been commissioned a chaplain in the Naval Reserve, with the rank of lieutenant commander, and given a roving assignment. Besides the addresses which he will give aboard ships of the fleet, Dr. van Dyke will also speak at cantonments and naval training camps throughout the country. We might add the irrelevant comment that Dr. van Dyke's uniform is immensely becoming to him! As a chaplain who has seen the war at first hand, his talks to the soldiers and sailors who are getting ready to go abroad should be very interesting.

The latest award of the Nobel prize for literature is to two Danish novelists, Henrik Pontoppidan and Karl Gjellerup, whose names are unfamiliar on this side of the ocean. They belong historically to the nineteenth century, but the Nobel prize claims them for our own time.

The demand in England for Mr. Gerard's "My Four Years in Germany" is literally enormous. The printers, bookbinders and publishers are having difficulty in keeping pace with the orders.

There are two kinds of prophets among authors—those who foresee and those who do not. For example, John Keats said, "I think I shall be among the English poets after my death." On the other hand, Mark Twain once wrote to William Dean Howells and said, concerning "Tom Sawyer:" "It is not a boy's book at all. It will only be read by adults. It is only written for adults."

There is nothing more fascinating than a comparative study of definitions of poetry by poets—they disagree so satisfyingly! Now comes Sir Henry Newbolt with a definition. His book, "A New Study of English Poetry," has not been published as yet in this country, although very probably it may be looked for soon. Constable is the London publisher. The definition occurs in the course of a chapter on "Futurism and Form in Poetry." It is as follows:

"The spirit of man has two activities—the aesthetic or intuitive activity, by which he gains perceptions, and the intellectual or scientific activity, by which he makes concepts or judgments. Poetry is the expression in human language of our intuitions; prose is the expression of our judgments."

Further on occurs another passage equally interesting:

"The main pleasure or satisfaction derived from poetry by the man who hears or reads it is the enjoyment of a new and more perfect world. Of all the possible emotions, the strongest and most binding is felt when the poet's consciousness of this world is tinged with man's universal longing for a world more perfect; for when the life which he creates is nearest to the life we must ourselves live, then the eternal contrast is most visible and most poignant."

The paradise of teachers of composition has at last been found. It is the picturesque, secluded capital of Colombia, the city that is a week's journey from anywhere, the city that is more contentedly self-contained than anything we know on the North American continent, the city once celebrated as "the literary capital of South America," the city of Bogota. The

very atmosphere seems to breed inspiration, and one is without claim to culture unless one writes. As a traveler of last year describes it, in the record of his journeyings: "Every one writes. He is a rare public man who has not published at least a handful or 'versos' in his youth. Poets, writers, painters, and musical composers are more numerous than in many a far larger center of civilization. The placid isolation of life in Bogota, almost completely severed from the feverish distractions of the modern world, makes this natural. There is nothing else to do. The cheap local printing presses pour out a constant flood of five-cent volumes of the local 'poets,' those same 'cachacos' and 'filipichines' in frock-tailed coats who lean with Parisian grace on their canes at the principal street corners."

The Russian Revolution of 1917 has already its legends and its myths whose development and spread afford an interesting study in the growth of the folk story. One of these legends has already gone over a large part of the world, Paul Claudel—the famous French mystic poet and dramatist—coming upon it in South America where it was told to him by Russian friends and whence he reported it to France, the myth eventually reaching America through the columns of the New York *Evening Post.* Substantially the legend "runneth thus":

"In a certain province of Russia, a baby was born just as the Revolution started in Petrograd, and was taken, within the obligatory ten days, to the village church for baptism. The way was long, the day cold, and the godfather, who carried the child, kept its face closely muffled. Just before he presented the child for disrobing he found that he had been holding only a twist of rope. Unwilling to perform over this the sacred rite of baptism, the priest sent back the godfather with his burden, that on the way changed back to a baby that he placed without comment in the mother's arms. On the next day the same thing happened, save that the child turned to a bundle of sticks. But on the third, when the persevering godfather started on his pious journey, he found himself bearing a flowering branch, fair and of sweet odor. It was indeed so lovely that the priest decided he might take a chance on it, and performed the rite. As soon as the water touched the flowers they became

once more the baby who spoke to the priest, telling him that he had done well to refuse baptism to the other two forms of enchantment and accord it to the last. For had he baptized the cord, the new Russia would have been strangled at its birth; the sticks, it would have been beaten out; but the blooming branch meant that in Russia liberty should flower."

QUERIES

Q. Will you say a few words about the lawfulness or unlawfulness of a singular predicate when the subject is compound? Perhaps these examples will give you a point of departure:

1. "Since the economic arrangement of modern society and its spiritual constitution *does* not freely admit of that community development in literature. . . ."

2. "The *answer* of the second and third (of three questions) depends on the first." (The second and the third questions do not admit of a common answer.)

3. "Of course there *is* the ethical and the religious side of life, which cannot be neglected. . . ."

A. Inasmuch as an old friend of ours submitted this query, we suspected no Grecian wiles. A closer inspection of Example 1, however, revealed that we are hoist by our own petard! The wily gentleman has cunningly chosen this example from our own editorial in the December issue of the REVIEW. We hope openly that some day *he* will be editor of a column in which *he* will be accessible for questions. How sweet, indeed, will revenge then be!

The point raised in this question is one of the prettiest in the science of grammar—the basic principle of *agreement.* The English language, unlike most of the other modern languages, is very simple in its system of agreement and its usages are almost invariable. The rule for a singular predicate with a compound subject is briefly this:

(*a*) Two or more singular subjects connected by *or* or *nor* require a singular verb;

"Neither Shakespeare nor Spenser uses the word."

(*b*) When two nouns of the subject are joined by *neither —nor* or *either—or,* the verb is singular if both the nouns are

singular. If, however, one of the nouns is plural, the verb must be plural;

"Neither the carpenter nor the plumber has come."

"Either the doctor or the nurses were to blame."

(*c*) When the subject connected by *neither—or,* or *either—or,* consists of personal pronouns, the verb agrees with the subject nearest it;

"Either he or I am wrong."

"Neither she nor they approve of it."

(*d*) When two or more singular nouns forming the subject are preceded by *each, every,* or *no,* the verb is in the singular;

"Every man, woman and child on board was saved."

(*e*) When two or more nouns used as subjects of the same verb seem to be identical in meaning, they may take a singular verb;

"Poverty and need compels him to act."

(*f*) When two or more nouns used as subjects of the same verb name one product, or form a more or less customary combination, the verb is singular;

"Bread and butter tastes good when you are hungry."

Of the examples given by our correspondent, number 1, taken from the December REVIEW, comes under section (*f*) of the rule—or at least such was our understanding of the terms as we used them. They formed a combination that is becoming more or less customary, because it represents the two halves of one whole. At any rate we put the predicate in agreement with the terms just as they stood in our mind, perhaps a reprehensible procedure because too technical, and mayhap arbitrary. We will admit very readily that the more orthodox agreement, here, would have been a plural verb. Will you condone our heterodoxy?

Example 2 displays not only incorrect agreement but also an incorrect preposition. It should read, in the circumstances given, "The *answers* to the second and the third *depend* on the answer to the first." It is usually better to be explicit when indicating a complicated dependency.

Example 3 hardly comes under the rule. It is scarcely a compound subject with a singular predicate; it is rather a singular predicate, and a singular subject doubly modified. The writer of the sentence evidently understood "ethical" and "religious" as essentially related terms which he could use to describe one subject. His error lay in repeating "the" before "religious." It suggests a parallelism, and therefore a compound subject, whereas in reality the subject was meant to be singular.

Q. Can you give us a list of books on the Middle Ages that would be useful for a general reference library, especially the library of a college and academy? Our needs would be chiefly for books that were not too technical, preferably non-technical, books that can be secured readily, and books—so far as possible—written in English.

A. Precisely such a list is contained in the preface to a new book by Mr. Ralph Adams Cram, the famous architect, a book which belongs itself to the list, viz., "The Substance of Gothic." With acknowledgment to Mr. Cram, and to his publishers, Marshall Jones and Company, of Boston, we reprint the bibliography herewith:

"At the head of the list I should place, without question, 'Mont-Saint-Michel and Chartres,' by Henry Adams (Houghton Mifflin Company), and 'The Mediæval Mind,' by Henry Osborne Taylor (Macmillan Company). The two books supplement each other and should be read together; so used, profound scholarship and an almost miraculous vision meet together and recreate Mediævalism before our eyes. 'The Thirteenth, Greatest of Centuries,' by Dr. Walsh (Catholic Summer School Press), is also an authoritative compendium of quite priceless information, while 'Reformation and Renaissance,' by J. M. Stone (E. P. Dutton & Co.) and 'The Catholic Church, the Renaissance and Protestantism,' by Alfred Baudrillart (Kegan Paul, Trench, Trübner & Co.), deal definitely with the transition from the Middle Ages to modernism. The great Introduction to Montalembert's 'Monks of the West' still remains the authoritative pronouncement on monasticism. Political theory and practice are clearly outlined in 'Political Theories of the Middle Ages,' by Dr. Otto Gierke (Cambridge University Press), and in 'A History of Mediæval Political Theory,' by R. W. and A. J. Carlyle (G. P. Putnam's Sons).

For a clear and lucid statement of mediæval philosophy, in concise form, I know no better books than the two first named, by Mr. Adams and Mr. Taylor. Of course, the works of St. Thomas Aquinas are now fully translated and St. Bernard is generally available. Unfortunately, Hugh of St. Victor still awaits his translator and his commentator. There are many works on the guilds and the industrial and economic organizations of the Middle Ages, *e. g.*, 'Industrial and Commercial History of England,' by Thorold Rogers; 'Village Communities in the East and West,' by Sir Henry Maine; 'The English Village Community,' by F. Seebohm, and 'English Guilds,' published by the Early English Text Society. Two recent books, 'The Servile State,' by Hilaire Belloc (F. N. Foulis), and 'The Real Democracy,' by Mann, Sievers and Cox (Longmans, Green & Co.), draw a striking contrast between the mediæval and modern industrial systems, and as well between the guilds and contemporary trades-unionism.

"Of the books dealing primarily with architecture I should place first Arthur Kingsley Porter's 'Lombard Architecture' (Yale University Press) and his 'Mediæval Architecture' (Baker & Taylor Company). Professor Moore's 'Gothic Architecture' (Macmillan & Company) is direct, concise, and sympathetic, though I must dissent *in toto* from his limitation of the title 'Gothic' to the masonry-vaulted structures of France. 'A History of Gothic Art in England,' by Edward S. Prior (George Bell & Sons), 'Gothic Architecture in England' (B. T. Batsford) and 'Introduction to English Church Architecture' (The Oxford University Press), both by Francis Bond, deal admirably with English Gothic; and Professor Lethaby's 'Westminster Abbey and the King's Craftsmen' (E. P. Dutton) gives a vivid idea of the methods of building during the Middle Ages.

"Cardinal Gasquet has written brilliantly on the later Middle Ages and the beginnings of the Reformation, particularly in his 'Henry VIII and the English Monasteries' (John C. Nimmo), 'The Eve of the Reformation' (Putnam & Company), and 'The Old English Bible and Other Essays' (George Bell & Son). Should there be those who care to read more that I have written along somewhat similar lines, I would suggest 'The Ruined Abbeys of Great Britain' (James Pott), 'The Gothic Quest' (Doubleday, Page & Company), 'The Ministry of Art'

(Houghton Mifflin Company), and 'Heart of Europe' (Charles Scribner's Sons).

"Finally, for gaining something of the wonderful spirit of mediævalism at first hand, there remain the epics and verses of the period in their original form, 'Morte d'Arthur,' by Sir Thomas Mallory, first, of course, with 'The High History of the Holy Grail,' the latter admirably translated by Sebastian Evans (Dent & Company), and the 'Song of Roland.' 'Romance Vision and Satire' is a collection of translations into modern English by Miss Jessie Weston (Houghton Mifflin Company) of much of the earliest English verse, including the marvelous 'Pearl,' which is one of the most beautiful poems in the world. As translations they are far from exact, but the original spirit is marvelously preserved. Probably the best way to get at 'Pearl' is to read Golancz text, with Miss Weston's version as a 'crib'; the Golancz translation is quite impossible. Of course in the end Dante remains the great mediæval synthesis, the 'Divine Comedy' standing alone in power and beauty and exaltation—the very Middle Ages made visible."

Q. Where can I secure information about the method and process of copyright?

A. Write to the Honorable, The Register of Copyrights, Copyright Office, Library of Congress, Washington, D. C. Ask for a copy of Explanatory Circular No. 6, and a copy of Explanatory Circular No. 35.

RECENT BOOKS

(The Books of the Month will be listed hereafter under separate headings, according to subjects, in the belief that this will make for greater convenience of reference.)

EDUCATION.—*Amateur and Educational Dramatics,* by E. Hilliard, T. McCormick, and K. Oglebay, published by The Macmillan Company, New York. *Educational Dramatics,* by E. S. Fry, published by L. A. Noble, New York (revised edition). *Plays, Pantomines and Tableaux for Children,* by N. A. Smith; *Holiday Plays for Home, School and Settlement,* by V. Olcott; both published by Moffat, Yard and Company, New York.

THE DRAMA.—*"Noh," or Accomplishment: A study of the Classical Stage of Japan,* by E. Fenollosa and E. Pound, published by Alfred Knopf, New York.

POETRY.—*The Poems of Edgar Allan Poe,* an authoritative edition by K. Campbell, published by Ginn and Company, Boston. *The Poems of H. C. Bunner,* published by Charles Scribner's Sons, New York. *A Treasury of War Poetry,* edited by George Herbert Clarke, published by Houghton Mifflin Company, Boston. *Old Christmas and Other Kentucky Tales in Verse,* edited by William A. Bradley, Houghton Mifflin Company, Boston. *Gardens Overseas, and Other Poems,* by Thomas Walsh, published by John Lane Company, New York.

MISCELLANEOUS.—*American Patriotic Prose and Verse,* by R. D. and D. H. Stevens, published by McClurg, Chicago, *Democracy Today,* edited by Christian Gauss, published by Scott, Foresman and Company, New York and Chicago. *A French-English Military Technical Dictionary,* by Colonel Willcox, published by Harper and Bros., New York. *Girls in Bookland,* by Hildegarde Hawthorne, illustrated by J. A. Adams, published by the Doran Company, New York. *Where to Sell Manuscripts,* by W. L. Gordon, published by the Standard Publishing Company, Cincinnati, Ohio. *Alice's Adventures in Wonderland,* by Lewis Carroll, Ginn and Company, New York (new edition).

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

WHY NOT TEACH PRONUNCIATION?

It is a singular freak of human nature that leads us to be extremely particular about the correctness of our written language and leave us comparatively indifferent about the habitual incorrectness of our spoken language. Every one who has a conscious regard for the fundamental proprieties of social intercourse scrupulously minds his P's and Q's in writing, although he may perpetually blunder in pronouncing common words of daily conversation. A man will be inexpressibly chagrined by discovering that he has misspelled a single word in a letter that will be seen only by one person, yet with perfect equanimity he will mispronounce a score of words before a room-full of people whose good opinion he is solicitous to command. A business man will sharply rebuke his typist for omitting a letter or misplacing a comma, and maltreat a half dozen words used in expressing his displeasure. Indeed, this anomaly is one of the commonest facts of daily experience.

. . .

Some attention is given to pronunciation in the primary schools, very little in the high schools, and none at all in the colleges. The primary teacher can not entirely escape responsibility for the oral speech of young pupils. The reading book compels it. But such attention hardly extends beyond enunciation; pronunciation is quite another matter, a larger requirement, for which the teacher is generally inadequately equipped. And so misplaced accents, corrupt vowel sounds, and bungled consonants are fastened upon children's minds as life habits. And the pity of it is that these slovenly habits of a lifetime might be prevented by a very little systematic effort in the schools. But here the monumental paradox lifts its overshadowing presence. Thousands of dollars will be willingly expended to save the written *l* in *parallel* while not one dollar will be expended to save the oral *o* in history. Teachers and pupils alike are subjected to rigorous examinations to avoid the disgrace of bad spelling and are made to pay heavy penal-

ties for their blunders, but are allowed to proclaim to the world without shame or rebuke, their ignorance of pronunciation.

With the high school rests the final responsibility for such refinements of speech as are likely to prevail in a community, yet there is no official recognition of this responsibility whatever. There is elaborate drill in the technique of rhetoric, the architecture of paragraphs, and the subtleties of punctuation —all the devices of artistic written expression, long before the student feels any natural craving for artistic expression, which alone can make this sort of instruction useful. There is some study of literature, and even the delicacies of Shelley's lyrics and Tennyson's idyls are discussed, but in a language often befitting a backwoodsman. As one listens to these performances conducted with careless unconsciousness of any requirements of artistic oral expression, one comes clearly to understand why foreigners speak of our language as the "American dialect" of the English language.

But the college furnishes the most open and free field for orthoepical vagaries and vulgarities, for within the college domain there are no abatements or abridgements of free speech. Our "young barbarians at play" may convert language into a barbarous jargon of slang and slouchy pronunciation, and yet they become Bachelors of Art—yes, even *cum laude.* Alma Mater is too tender-hearted and too timid to offend her children by correcting their faults. I have seen a sedate professor drilling a college class in the elements of punctuation, with earnest and scrupulous thoroughness, while the students in rendering an oral account of their comprehension of his rules for the use of the comma were drawling and mumbling and mangling their words almost to the point of unintelligibility. And the professor seemed to be quite unconscious of the incongruity. But the free and easy use of language is not confined to the students. I have heard in college class rooms, within the space of half a day, three different pronunciations of the same word by as many professors, and all of them wrong pronunciations. The natural inference drawn by the students from this indifference to correct speech on the part of their instructors is that "any old way" of pronouncing words is

good enough. Indeed, this view of the matter is quite in harmony with the utilitarian and scientific tendency of all instruction. I once made an appeal to the members of a college faculty for aid and support of the English department in securing good English for all departments, and a professor of physics at once responded: "I don't care a rap how students express themselves, if they only get at the facts." I surrendered to the enemy, as the English professor always does, in these conflicts between the ideals of culture and the ideals of the immediate fact and the ultimate dollar.

It is a conspicuous evidence of new standards that the college, under the dominance of this don't-care-a-rap attitude towards the cultural elements of education, instead of being a community of refined scholars influenced by ideals of culture, is rapidly becoming a community of coarse and awkward vulgarians, especially in respect to the graces and amenities of oral speech. But the most significant aspect of the matter is that this disregard for refinement is elevated to the dignity of a principle, a fundamental axiom of educational processes. Education is always more or less in a state of reform flux. Like a volcanic region, the pedagogical field is in perpetual danger of seismic disturbance. Just now the whole educational system is quaking with the "practical efficiency" reform. The demand is made of every element of education that it shall prove its worth by its "ultimate productiveness" in "economic contributions to life." This is called "enriched" education, as distinguished from "liberal" education, which is regarded as effete and useless. When the efficiency stalwarts have stripped off all the refinements and elegancies of education, everything that does not make a direct, concrete contribution to the "eternal problem of getting a living," then there will be no use for poetry, esthetic ideals, and training in the humanities; especially there will be no tolerance for such foolish affectations as correct punctuation, spelling and pronunciation.

But something may be said for good pronunciation, even from the extreme practical point of view. To be sure, it will not buy cakes and ale, nor add to one's skill in the stock market. But as an element of personality and an expression of character, one's habits of speech cannot be ignored. There is a gen-

eral conviction that it is worth while to be well dressed, and reasonably within the prevailing fashion. It does not pay to be singular, or seedy in one's clothes. But the man or woman who dresses in the latest style and speaks in the style of the last century is an anachronism, in spite of up-to-date intentions. . . . Whether just or not, the common judgment of character is by external manifestations. One's ideals of culture are revealed, unconsciously but emphatically, by dress, by manners, and chiefly by speech. "Perhaps no more delicate test exists of the grain of an educated person's culture than that of pronunciation," says Horace E. Scudder. "It is far more subtle than orthography or grammar, and pleasure in conversation, when analyzed, will show this fine sense of sound and articulation to be the last element."

A "fine sense of sound and articulation"—why, this is sheer nonsense to the practical, thrifty American Philistine, who scorns any such concession to the graces of social intercourse. Language to him is merely the current coin of the business of living, and it does not matter how debased the coinage may be if only it buys fodder for his cattle and pudding for his Sunday dinner. . . .

But the standards of the sordid Philistine and of the indifferent populace can never be the accepted standards of scholarship and culture; and the responsibility for the prevalence and propagation of these low standards rests with the official guardians of scholarship and culture, the schools and colleges. Until the worth of correct pronunciation is recognized in school and college halls, and the incongruity of a cultivated mind expressing itself in crude speech is realized—in all its ironical and ludicrous significance—there can be no general improvement in pronunciation. It was the ambition of and the ardent hope of Noah Webster that the young American republic, contemptuous of English authority and precedent in language as in government, should develop an independent "American tongue." To an extraordinary degree this peculiarly patriotic desire of the great democratic lexicographer has been fulfilled. For it can be safely said that in no cultivated nation comparable with our own in all the main aspects of civilization is linguistic vulgarity so thoroughly nationalized and so com-

placently tolerated by the highest classes of society as here in America. This is a distinction which we cannot exactly be proud of as a nation, and one which might, without derogation of their dignity, be profitably considered with some seriousness by our educational institutions.

J. W. ABERNETHY,
School and Society, January 12, 1918.

THE SOCIALIZED RECITATION

On the explanation of the word "commerce" hangs my socialized recitation in geography. One of the children gets the box of erasers and passes to the front board, and another gets the chalk and passes to the rear board. Each child has blackboard space, but everybody in the class sees that each child must have what the other possesses before he is ready for work. This may lead to a discussion as to which one could do best without the other. Some one naturally suggests that as long as space lasts, the chalk manufacturer needs no eraser. But eventually, why not now? They must exchange. How? Some child, seeing and acting on his acquired knowledge, rises from his seat and carries an eraser to the chalk manufacturer. On his return trip he can carry chalk to the country manufacturing erasers. Immediately some one wants to know whether the carrier is a train or a ship. Some one sees the necessity of finding out where these things are produced. Where can we find out? Our books? Give class time for research work. Some one suggests that they have until tomorrow to read at home. On the morrow the little fellows who dusted the erasers for you the night before will not have to be called to attention for the geography recitation. Perhaps they told you that night, perhaps they told their best friends as they came that morning, but they are anxious to tell it again, and those who could not find out are anxious to know, so we are off again with everybody happy. The chalk manufacturer lives in West Chester, Pa., and the erasers were made in Chicago, and the carrier was a train, unless we went from choice by water.

For a while we try just imagining we are so and so. Then we try individual sand maps, but they are not a success. We see that we need something like a map on which we can place

things and walk around as we exchange our products. We draw maps on the floor, but the sweeping ruins them. Finally, by all thinking and planning together, we plan to enlarge small grand division maps by tracing the outline thrown by the bal-opticon. These we cut out and paste on strawboard. So we now have the six grand divisions in their "natural as life" shapes and we call them our floor maps, because that is where we use them. Taking them from a world map. They are of relative size, a thing which cannot be secuerd on the market.

While it means extra supervising, it pays to take every class through this process of development, and let every child in every class assist in the making of the set. For, by the time the child sees the necessity for, and has put in some hard work to have the set, he is vitally interested. And we do like our own things so much better than some "soiled" thing bequeathed to us by others gone before. Here with a vengeance comes in the social spirit. All shyness and reserve is abandoned by boys down on their knees pushing with all their might the points of their pocket knives around the intricate curve of the Danish Peninsula or the heel of the Italian boot.

All social distinction is lost by girls up to their elbows in glue and oftentimes the daintily clad prig gazes with awe at the neat, skillful handiwork of his overgrown, freckle-faced classmate. By the time the maps are completed, we have learned because we wished to know the names of each separate piece, or the grand divisions. The British Isles, Cuba, Borneo, etc., have been severed from the mainland, thus vindicating the third grade teacher who said an island is a small piece of land surrounded by water, or separated from the mainland. Some one's curiosity wishes to know what is between these pieces of land, what these indentations, extensions, etc., are. How find out? Some one suggests our books; another the wall maps. So everybody scurries away for a source of information. By this time everybody, boys especially, are enthusiastic, and as soon as all maps are made the class must learn to place them correctly. North must be north, south must be south, east must be east, and west must be west, if every bench in the room must be uprooted. We use yardsticks to mark the equator and the eightieth meridian, and from these each child fixes several

certain points and soon learns to place the maps properly. A small world map must be hung on the wall, as our text contains no such thing.

RUTH WRIGHT,
Atlantic Educational Journal, December, 1917.

THE WAR AND THE TEACHING OF HISTORY

In the midst of war the laws may be silent, but truth should neither stutter nor be dumb. Yet at no time, I suppose, is the temptation to distort facts so great, nor yielded to so frequently, as in time of war. Indeed, the name of patriotism itself is then invoked to justify betrayal of truth.

Now it is commonplace to say that if history stands for anything it stands for truth. There are occasions, however, when it is well to emphasize commonplace things. The present is one of them. And, in my judgment, the history teacher who nowadays does not teach his pupils to discern between fact and opinion, between inference and conjecture, between truth and falsehood, is recreant to his trust. Never was there greater opportunity to teach something of the nature of evidence and of the historian's method of separating truth from error than at the present time. Though the value of historical-mindedness has been emphasized for years, my observation forces me to the conclusion that rarely, if ever, is any systematic effort made to instil it in the pupils of the elementary or the high school, and, I was about to add, for the most part, history is still taught merely as a collection of facts, a body of information; its process side is almost wholly neglected.

In my judgment, the first way then in which the war should affect our teaching of history is by causing us to go back to bed rock and begin to emphasize the importance of evidence in establishing any conclusion.

HOWARD C. HILL,
The History Teacher's Magazine, January, 1918.

SCHOOLS IN ICELAND

The person who is truly and intelligently interested in education in America must be to some degree at least interested in the educational progress of all countries. Not many of us

have paid any attention to far away Iceland, but recent developments in that country are indicative of the trend of the times.

The School Council is a department of the Iceland government. There is now a demand for trained teachers and the government maintains a teacher's training college at Rykiawik having a three-year course with a six months annual term.

The old patriarchal system was in existence up to ten years ago. Under that regime elementary education was left to the parents who taught their children under the direction of the pastor. The present law provides for compulsory school attendance for four years beginning at ten years of age. The children must be taught to read at home before they enter the public schools. The schools are of two kinds, permanent and ambulatory, the second kind remaining in a community from eight to six weeks only. Iceland's schools seem primitive when compared with those of our own country, but unmistakable signs of progress are noted and are receiving encouraging recognition by broad-minded educators in America who are concerned for the advancement of the race as well as for the glorification of their own nation.

Educational Foundations, December, 1917.

BOUNDLESS POSSIBILITIES

I am glad that I am a teacher, and yet occasionally some good friend attempts to commiserate with me because I am a teacher, by pointing out to me that in some other line of work, perhaps, I would have more material wealth, more leisure, more independence, more pleasure. Now I am aware that teaching has its boundaries and at times offers restrictions that are a little irksome but this is true of every other calling in life, in fact, it is incident to life itself; and the teacher in his vocation should find fullest opportunity for the exercise of the highest and best qualities of life. His is no deadening routine; the possibilities of his labors are boundless. No teacher ever yet was so great that he did not find in teaching exigencies for which his skill and greatness did not suffice. Yes, it's a great thing to teach school; it's a wonderful thing to be a teacher.

FRANK W. SIMMONDS,
Educational Foundations, December, 1917.

THE WAR AND RECONSTRUCTION

The National Conference of Social Work represents assets of vast and indispensable importance in the present crisis. Its executive committee urges upon all responsible citizens, as a patriotic necessity second only to the direct prosecution of the war, the steady maintenance of all well-approved agencies for community well-being.

It is an indirect but powerful confirmation of all sound enterprise in this great field that so many of its motives and methods have been more or less formally approved by the Government as means necessary to the health, efficiency, and spirit of the military and naval forces. Among the principal war-time activities in which such progress has been registered are the work of the Red Cross abroad and at home; the organization of recreation about the camps and in nearby cities; the application in connection with army and navy discipline of advanced principles, both educational and legal, in social hygiene; the introduction of experts in mental hygiene into the army service; the community organization of food conservation; the maintenance of existing industrial standards, particularly as affecting women and children; the provision, in part, of properly devised housing and recreational facilities in connection with new munition and shipbuilding plants; the training, in some instances, of skilled workmen for such industries; conciliation in industrial disputes affecting products necessary to the conduct of the war; the creation of a sound scheme of insurance for soldiers and sailors as the alternative to a pension system; the formulation of plans for the re-education of maimed soldiers; and the projects already being foreshadowed for the re-employment of the returning army.

Equally significant as an acknowledgment on the part of the nation of the reality and value of social work is the fact that so large a number of those who have proved their case as leaders in it were instantly drawn into the new forms of war-time service, and are today, in the total, everywhere recognized as inseparable from the main defenses of the country. There are few of our regular services that have not gladly spared many of their best representatives in this way. The largest drain has been that upon socially trained doctors and nurses.

With many of our agencies thus deprived of those most re-

sponsible for the steady continuance of their work, the entire system of the regular and usual philanthropic activity throughout the country is having new and special burdens laid upon it. Services directly associated with the war are calling for substantial assistance and cooperation from the remaining members of their staffs, and it is taken for granted that such calls will steadily increase. Local agencies are entering into active relations with the civilian relief division of the Red Cross. Recreational workers are developing their plans so as to reinforce the efforts of the war-camp community service, especially as affecting soldiers and sailors in the large cities. Special agencies for moral protection, as well as the staffs of neighborhood centers, are strengthening their existing facilities for surveillance in every nook and corner of many cities toward the suppression of the worst forms of temptation to the men in uniform.

The great burden of the war period, however, so far as our regular activities are concerned, comes from the inevitable effect of the war in creating anxious community problems which, if not continuously and comprehensively dealt with, would easily create serious national embarrassment. At numerous critical points in the great cities the local community agencies have been able to make vitally significant contributions toward the building of the army by the service members of their staffs on exemption boards and by their pervasive influence in interpreting the attitude and spirit of the country from house to house amid solid immigrant populations. In the national campaign for food conservation, organized throughout upon lines suggested by experience of social work, much of the best and most far-reaching result has been secured by agencies whose work is so districted and localized that they could effectively cover and reach in detail the entire mass of the homes in tenement and immigrant communities. On the other hand, officials of State and other public institutions have organized for service in the national cause through greater material economy and through the provision of trained men from their staffs for needed service in connection with the war.

But what most needs to be emphasized is that the accustomed, continuous work of our community agencies is, with almost negligible exceptions, more urgently needed than ever before. The subtle disorganization of family life, the unrest and emo-

tionalism which affects young men and women, the noticeable increase in juvenile delinquency, the presence of new dangers to public health and vitality owing to inadequate food and fuel, the danger of lowered industrial standards, the undermining of family economic well-being through the increase of prices beyond wages—all these tendencies are receiving the most alert and constant attention.

It should also be clearly understood that the many and varied needs that are characteristic of normal times exist in full degree underneath and behind all the more arresting phenomena that relate to the war. So long as the normal well-being of the well-to-do and the prosperous is in no way endangered, there is every reason why all such forms of care and consideration, of active fellowship across the lines of class and race, of civic responsibility, as have become inextricably bound up with our way of national life, should be kept at their even momentum. And here it should be remembered that every phase of useful work is today incurring increased costs at every turn.

The final and—aside from the great immediate end sought in the war—the determining consideration is the age-long importance of the reconstruction era which, at farthest, will soon be upon us. When we are suddenly projected into the midst of its inconceivable demands and dangers; when the rebuilding of civilization and the recovery of the racial stock and stamina of the occidental world begins to take its full measure before our minds, every item in the program of social work will have its precious value. Some of its phases which until now have been in the region of sentiment—like the marvelous system that is developing for the comprehensive physical care of child life—will take their place among the foremost articles of statesmanship. Of equal importance are the segregation of the feeble-minded, the progressive elimination of alcoholism and the great continuous epidemic diseases, universal physical and vocational education, the more human organization of industry, and a determined leveling up of the hygienic and moral standards of the home and the community.

The European nations are at the present moment in the last depths of the war, turning a substantial portion of their narrow reserves to the task of reconstruction. Shall we, with our only slightly impaired national resources, be any less enlightened and downright?

ROBERT A. WOODS.

CURRENT EVENTS

K. OF C. GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus graduate scholarships in the Catholic University of America will be held April 6, 1918.

Applications for admission to the examination should be filed not later than February 15.

Examination centers will be designated to meet, as far as possible, the convenience of candidates.

Only laymen are admitted to the examination.

Applicants must be, preferably, Knights of Columbus or sons of members of the order.

The examination is open to students who have already received the degree of Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, and to students who will complete a baccalaureate course at the close of the current academic year. In any case the candidate must have received the Bachelor's degree before July 1, 1918.

The scholarship provides board, lodging, and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees and athletic fees, are at the charge of the student.

By the terms of the foundation, each Knights of Columbus scholar is required to pursue courses of study in preparation for the master's or the doctor's degree in the schools of philosophy, letters, sciences, or law. His work must be of graduate character, and must be conducted in accordance with the regulations established by the University for graduate students.

Undergraduate courses in law are not open to holders of these scholarships. Knights of Columbus scholars who desire to pursue graduate courses in law must have obtained both the degree Bachelor of Laws and the degree Bachelor of Arts.

Holders of scholarships are not allowed to pursue simultaneously courses of study in any other institution or to engage in any occupation which would interfere with their work as candidates for advanced degrees in the University.

All communications in reference to the scholarships should

be addressed to Very Rev. Edward A. Pace, D.D., Director of Studies, The Catholic University of America, Washington, D. C.

DEPARTMENT OF SUPERINTENDENCE OF N. E. A.

The Atlantic City meeting of the Department of Superintendence of the National Education Association will be held from February 26 to March 2. The delegates will be welcomed on the evening of February 26 by Charles B. Boyer, Superintendent of Schools, Atlantic City, N. J.; Calvin N. Kendall, State Commissioner of Education, Trenton, N. J., and His Excellency Walter E. Edge, Governor of New Jersey. The response for the delegates will be made by Mrs. Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo., and President of the National Education Association. The principal address will be given by His Excellency Charles S. Whitman, Governor of New York. The preliminary program follows:

Wednesday, February 27

CENTRALIZING TENDENCIES IN EDUCATIONAL ADMINISTRATION

(*a*) Limitations of State Control in Public Education (twenty minutes)—Payson Smith, State Commissioner of Education, Boston, Mass.

(*b*) The County as a Unit for Local Administration (twenty minutes)—A. S. Cook, County Superintendent of Schools, Towson, Md.

(*c*) The Township as a Unit for Local Administration (twenty minutes)—R. B. Teitrick, Deputy State Superintendent of Public Instruction, Harrisburg, Pa.

(*d*) How a State Department May Stimulate Local Initiative and Increase Efficiency (twenty minutes)—George D. Strayer, Teachers' College, Columbia University, New York City.

Discussion

C. P. Cary, State Superintendent of Public Instruction, Madison, Wis.. (Ten minutes.)

J. Y. Joyner, State Superintendent of Public Instruction, Raleigh, N. C. (Ten minutes.)

Mrs. Josephine C. Preston, State Superintendent of Public Instruction, Olympia, Wash. (Ten minutes.)

A. A. McDonald, Superintendent of Schools, Sioux Falls, N. Dak. (Ten minutes.)

Miss Charl Ormond Williams, Superintendent of Education for Shelby County, Memphis, Tenn. (Ten minutes.)

OPPORTUNITY AND LEADERSHIP IN AMERICAN EDUCATION

(*a*) The Place of the Privately Supported and Managed Institution (twenty-four minutes)—Alexander Meiklejohn, President Amherst College, Amherst, Mass.

(*b*) The Place of the State Supported and Managed Institution (twenty-four minutes)—Benjamin Ide Wheeler, President University of California, Berkeley, Cal.

(*c*) The Place of the Educational Institutions for Women (twenty-four minutes)—Mrs. Kathryn Sisson McLean, Dean of Women, Ohio Wesleyan University, Delaware, Ohio.

(*d*) The Place of the Educational Foundation (twenty-four minutes)—George P. Vincent, President Rockefeller Foundation, New York City.

(*e*) The View of the Entire Situation from the Outside (twenty minutes)—Elihu Root, New York City.

Re-education of Crippled Soldiers—Major Wilson H. Henderson, War Department, Washington, D. C.

Subject to be announced later—P. P. Claxton, United States Commissioner of Education, Washington, D. C.

Thursday, February 28

Report of Committee on Investigation of "Economy of Time in Education" (one hour)—Dr. Harry B. Wilson, Topeka, Kans., Chairman.

Report of Committee on Organization of the National Education Association (twenty minutes)—William B. Owen, Chicago, Ill., Chairman.

Discussion from the floor.

Report of Committee on Publicity—Charles H. Judd, Chicago, Ill., Chairman.

Report of Commission on Administrative Legislation—Charles E. Chadsey, Detroit, Mich., Chairman.

Report of Committee on Cooperation with School Boards—Fred M. Hunter, Oakland, Cal., Chairman.

The program for Thursday afternoon will consist of round-table conferences for: (*a*) State superintendents; (*b*) county superintendents; (*c*) superintendents of cities with population over 250,000; (*d*) superintendents of cities with population between 25,000 and 250,000; (*e*) superintendents of cities with population under 25,000; (*f*) compulsory education, school census, and child welfare. In the evening it is expected that President Woodrow Wilson will address the delegates, or in the event of his inability to attend, an address will be made by a member of his Cabinet. Mr. Jules J. Jusserand, French Ambassador to the United States, will speak, and also John Huston Finley, President of the University of the State of New York, the latter's subject being "A Message from France."

Friday, March 1

NATIONAL RESPONSIBILITY FOR THE EDUCATION OF THE COLORED PEOPLE

W. T. B. Williams, Field Agent for the Jeanes Fund and the Slater Fund, Hampton Institute, Hampton, Va. (Twenty-seven minutes.)

R. R. Moton, Principal Tuskegee Institute, Tuskegee, Ala. (Twenty-seven minutes.)

Kelly Miller, Dean Howard University, Washington, D. C. (Twenty-seven minutes.)

Isaac Fisher, University Editor, Fisk University, Nashville, Tenn. (Twenty-seven minutes.)

Discussion

James H. Dillard, Charlottesville, Va. (Fifteen minutes.)

Samuel C. Mitchell, President Delaware College, Newark, Del. (Fifteen minutes.)

At the afternoon session several topics will be presented relating to the war situation by speakers of national prominence in their special fields.

CONVENTION OF RELIGIOUS EDUCATION ASSOCIATION

The dates for the fiftieth annual convention of the Religious Education Association have been changed from March 12–14 to Monday, Tuesday and Wednesday, March 4, 5 and 6. The convention will be held in Atlantic City, N. J., and the above

change has been made in order to have it come immediately after the meetings of the Department of Superintendence of the National Education Association, to be held in the same city.

NEW SCOTCH EDUCATIONAL SYSTEM

Writing from Glasgow, Scotland, to the Chicago *Daily News*, late in December, W. L. Manson gives an interesting account of the new plan adopted by the government for reorganizing the educational system of Scotland. The announcement by the government, coming during the war, is indeed, as he says, a high tribute to the importance attached to education. Catholics everywhere and all others who are concerned for religious and moral training will follow the course of the new plan with interest. "In proportion to its population," says Manson, "Scotland has always had a higher percentage of educated people than England and Ireland, and education has always been followed for its own sake to a larger extent than elsewhere. Education has been looked upon as the right of the poorest, with the result that the general level has always been high.

"This is explained largely by the ecclesiastical history of Scotland. Before the disruption of 1843, when the Free Church threw off the bonds of state, while protesting that it was not a schismatic church, but the real church of Scotland free, the provision of educational facilities was considered the duty of the church and every parish church had its school. When the Free Church was formed that body set up as its ideal a church and a school in every parish, and the result was that the educational facilities were almost doubled.

"Parochialism was held in check, however, by 'my lords' of the department, who had a way of coming down heavily on misguided school boards and withholding grants from state funds, and thus throwing more of the cost of education on the local ratepayers.

"When the United Presbyterian Church and the Free Church joined together, over a dozen years ago, the remnant Free Church set up congregations in as many parishes as it could, and there was keen religious enmity among the parties. In one parish the 'Wee Frees,' as the 'remnant' were called, had

three members on the local school board and the United Frees had two. The local teacher took the side of the United Frees. He was a splendid teacher, but he had to leave the place. Nothing which he did pleased the majority of the board. In another case the board fought bitterly over a teacher, and ultimately dismissed him by a majority of 4 to 3. But very soon there came an election, and the new board was composed of 4 to 3 in favor of the same teacher.

"These are merely illustrations of what has happened in Scotland many times within recent years, all going to show that the school board system has outlived its day of usefulness and that the highly educated men and women who now follow the teaching profession must not be left very much longer at the mercy of comparatively ignorant and wholly untrained and narrow-minded persons, elected not because of their capacity for this particular work, but because of their command of local votes.

"The new Scottish education bill proposes to abolish the school boards altogether or to put the control of education in the hands of the county councils. The county councils are large bodies, each representing a county and already charged with a very extensive amount of administrative work. Under each county council there will be the district councils, which at present administer local affairs. These will take the places of the school boards to a certain extent, but they will act only as parts of the county councils, which will be the ruling bodies and which will be so far removed from purely local influences that they can act impartially and for educational motives only. Then for each school in the country districts a small committee will be appointed, principally by the parents of the children. This committee will act under the local district committee and in cooperation with it, and will be generally of an advisory character. This is the administrative scheme which, it is hoped, will, under the supervision of the Scottish education department, supersede the school board system and lift education out of local ruts.

"After general administration, the most important provisions in the new measure are those dealing with the age at which scholars may leave school. The present age is 14. Up till 14

every child is legally compelled to attend school. But there has been for a long time an impression that this age is too low. Under other laws which have come into force within recent years boys are not allowed to begin their apprenticeship to trades until they are 16. This means that in the case of that very large number who have no desire to follow education there is an awkward interval between school days and serious work. The result is that far too many boys not only lose touch with education and discipline during these two years, but drift into some 'dead end' occupations which lead them nowhere, but which unfit them for professions or trades. They are put to work which brings in money to the household, perhaps as a matter of filling in the two years. The new bill proposes to get over this obvious weakness in educational and training systems by raising the compulsory age for attendance at ordinary schools to 15 and by making attendance afterward at continuation classes compulsory up till the age of 18, except in the cases of scholars who are continuing their day school courses.

"There is, however, one portion of the bill which is sure to give rise to controversy. One-eighth of the children in Scotland attend what are called 'voluntary' schools. These schools are almost wholly Roman Catholic, and most of them are situated in Glasgow and Lanarkshire. They fulfil all the government requirements, but the school boards have no control over them.

"The new bill will give power to any body of managers of a 'voluntary' school to hand over their school to the new educational authorities on condition that the teachers to be appointed must be persons who are approved of as to character and religious belief by the representatives of the former church managers, and that, subject to a conscience clause, at least as much time is devoted to religious instruction as before the transference of the school. So far this seems harmless, because it leaves with the voluntary school managers the option of transferring or holding on. But the bill goes on to say that if, after a certain interval, a voluntary school is transferred to the public authority the school will receive nothing in the way of grants from public funds."

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

The education section of the American Association for the Advancement of Science, which is devoted to the discussion of general educational problems, and particularly to reports of investigations dealing with the scientific measurements of school processes and products, held a meeting at Pittsburgh, December 29, 31, and January 1. The general subject of this meeting was "The Scientific Study of Educational Problems." The program embraced the following:

Saturday, December 29

9.30 A. M.

(Time allowance, fifteen minutes.)

1. A Standardized Opposites Scale.
   E. E. Jones, Northwestern University.
2. Estimation of Apperceptive Abilities. (Ten minutes.)
   E. Bronner, Juvenile Court, Boston.
3. Elements in Reading Abilities. (Ten minutes.)
   D. Starch, University of Wisconsin.
4. Part vs. Whole: Methods in Learning Nonsense Material.
   L. A. Pechstein, University of Rochester.
   (Introduced by H. Carr.)
5. Determinants of Error in Spelling.
   L. S. Hollingworth, Teachers' College, Columbia University.
6. The Learning Curves of the Analogies, Mirror Reading and Alphabet Tests.
   F. A. C. Perrin, University of Texas.
7. Objective Measurement of Relative Size of Units in a Judgment Scale for Area.
   S. A. Courtis, Detroit Public Schools.
8. Spelling Ability and Vocabularies of 200 College Students. (Ten minutes.)
   E. Murray, Wilson College.

2.30 P. M.

(Time allowance, fifteen minutes.)

1. The Place of the Educator in the New Education.
   Frank B. Gilbreth, Providence, R. I.
   Lillian Moller Gilbreth, Providence, R. I.

2. The Overlapping of Attainments in Certain Sixth, Seventh, and Eighth Grades.
   Paul J. Kruse, Cornell University.
3. Standards with an Ancient History Scale.
   L. W. Sackett, University of Texas.
4. A Comparison of Three Methods of Giving Spelling Tests.
   L. W. Webb and W. L. Uhl, Northwestern University.
5. The Accuracy of Ayre's Handwriting Scale, Gettysburg Edition.
   Frederick S. Breed, University of Chicago.
6. The Reliability of a Ph. D. Dissertation Involving Educational Measurement.
   W. A. McCall, Teachers' College, Columbia University.

Monday, December 31

9.30 A. M.

(Time allowance, fifteen minutes.)

1. Reading Ability as a Phase of Study Ability.
   H. A. Brown, State Normal School, Oshkosh, Wis.
2. Diagnosis of Reading Ability.
   C. T. Gray, University of Texas.
3. A Comparison of Two Methods of Measuring Understanding in Reading.
   Frederick S. Breed, University of Chicago.
4. Criteria for Selecting Which Educational Test to Employ.
   W. A. McCall, Teachers' College, Columbia University.
5. Some Experiments Testing the Efficiency of Suggestive Definiteness in Instruction for Frequently Recurring Ideas.
   A. Duncan Yocum, University of Pennsylvania.
6. The Elective System and a Table d'Hote Meal.
   Lancaster D. Burling, Geological Survey, Ottawa, Ont.

2.00 P. M.

Annual business meeting.

2.30 P. M.

(Time allowance, fifteen minutes.)

1. The Possibility of a Speech Scale for Mental Measure.
   W. B. Swift, Medical Supervisor of Speech Classes, Fall River Public Schools.

2. The Pedagogical Status of Feeble-Minded Children.
   J. E. W. Wallin, Psycho-Educational Clinic, St. Louis, Mo.
3. Individual Instruction in Spelling.
   Ernest Horn, State University of Iowa.
4. A Proposed Score Card for Determining the Efficiency of College Teaching.
   A. Caswell Ellis, University of Texas.
5. Special Abilities and Disabilities.
   T. B. Ford, Hiram College.

The war duties of Leonard P. Ayres, of the Council of National Defense, made necessary the omission of his address as retiring vice-president.

Tuesday, January 1

9.30 A. M.

(Time allowance, fifteen minutes.)

1. The Course of Study.
   Charles A. McMurry, George Peabody College for Teachers.
2. The Scientific Determination of Desirable Content for Courses of Study in Civics.
   Ernest Horn, State University of Iowa.
3. The Content of Courses Dealing with Plant and Animal Life in the Public Schools.
   E. R. Downing, University of Chicago.
4. Applications of the Range of Information Tests to the Course in Physiology.
   N. M. Grier, Central High School, St. Louis, Mo.
5. An Investigation of the Students' Methods of Studying Psychology.
   L. W. Webb, Northwestern University.

PATRICK J. MCCORMICK.

Classroom Method and Management, by George Herbert Betts. Indianapolis: Bobbs Merrill Co. Pp. 386.

Although separate chapters are allotted to method and management, most of this book may be said to deal simultaneously with the two phases of school work, the close relationship between them encouraging such combined treatment. The first part deals with foundation principles common to method and management. In many respects these chapters are excellent material for the class of teachers intended to be reached. The author has prepared his book chiefly for the teachers of the public schools who can scarcely rely upon motives beyond the natural and who yet have the responsibility of training the young to right moral standards. No mention is made anywhere of religion or of religious motives; and more than once the author seems hampered by the limitation his plan has set upon him. He wants the right moral basis for training, but never ventures to say what makes the basis right; he desires the teacher to have a true philosophy of life, but gives no hint of what is true.

Substituting our positive beliefs on man's origin and destiny for some of the vague expressions of the writer, and the Christian for his true philosophy of life, the supernatural where he reaches only to the natural, and we may recommend the book to the use of our Catholic teachers. It has many features to commend it. In style, it is simple and direct; in scope, comprehensive; is full of details and illustrations, and has many references for further reading. It evidences wide experience, good sense and practical judgment. On current conditions it is frank, and in spite of its shortcomings, which are not many for a book intended for the general market, it will be read with profit by any teacher.

PATRICK J. MCCORMICK.

Seventh Report of the Superintendent of Parish Schools, Diocese of Newark, for the Year Ending June 30, 1917.

The first of the interesting features of the Report of the Superintendent of the Diocese of Newark is the presentation of the

figures affecting attendance in the schools of the system. It brings out the fact that there has been a total increase of 3,040 pupils in the year. How the increase has come is also shown first, by a list of the cities having an increase and those with a decrease and, secondly, by a table furnishing the registration by grade for the year reported and the previous year. Each grade has increased in numbers except the kindergarten where there has been a decrease of 936. The reason of this decrease is, the report says, the Superintendent's discouragement of kindergarten work in order to enroll the children when he believed they were fitted for it, in the first grade.

Figures are also presented showing the large number of graduates from the parish schools who have entered upon the field of higher studies. It is gratifying to see that 53 per cent of the graduates were accepted in high schools. Of these about half entered Catholic institutions and half the public high schools. The School Board of the diocese can readily see from the enumeration what is the need of Catholic high schools if this proportion continues, and the indications are that it will. At another place in the report the Superintendent takes up the question of this imperative diocesan need, recommending central or consolidated, rather than parish, efforts to meet the high school problem. This he bases on his own experience and the opinion becoming common among Catholic educators.

Much of the report concerns matters of internal organization, and particular stress is laid upon the training of the teacher and her improvement while in the service. The Superintendent is surely not asking too much in urging the communities to continue their solicitude for the teachers' efficiency after she leaves the novitiate. With the cooperation of the community inspector and local principal her studies should be furthered and her continuous improvement assured.

While the content of the report affecting the course of study and the questions of method it entails will have chief interest for the teachers of the system concerned, Catholic educators and superintendents in particular will be interested in the Superintendent's exposition of the question of the junior high school, which has local significance in his diocese. The system goes into effect in the public schools of the city of Newark this year. What the new arrangement means in curriculum and organization and

how it will affect the lower grades of the elementary schools is described. The Superintendent does not "go on record" as advocating the adoption of the plan for the Catholic system. He merely brings the matter to the attention of the School Board as a question likely to come up soon for definite action. He very prudently intends to wait until further study and observation of its practical operation will furnish him with the data the Board will need before forming their views or determining their policy on the matter.

PATRICK J. MCCORMICK.

Third Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland, for the Year 1916-17.

The data of the Report of the Superintendent of the Diocese of Cleveland also indicate a healthy increase in the number of pupils registered in the schools of the diocese, 2,262 being received over the numbers for last year. Teachers increased eighteen and schools three in number. The trend of the Superintendent's comment and remarks on present conditions runs chiefly toward the question of higher education. There has been a marked increase in the number of high school pupils in the past year, an increase that taxed all the facilities at hand. More schools are required to attend to the normal growth which the future promises. He consequently urges renewed efforts on the part of the clergy, teachers and parents to encourage this very gratifying sign of the progress of Catholic education and to supply the facilities which the demand now requires. In this connection the reader is permitted to see the reason for opening the Cathedral Latin School for boys and the success of the first year. The diocese is to be congratulated upon this happy event and the prospect of the institution being housed in a beautiful new building for the September of 1918. A cut of the proposed structure appears as the frontispiece of the report. It assures a building both attractive and appropriate in design that will accommodate 600 boys. The prospects for filling it and enabling it to discharge all the functions of a modern high school are apparently the best. The faculty is composed of members of the diocesan clergy and the Brothers of Mary.

Since September, 1916, Cleveland has also had its Catholic high school for girls and we learn from this report that 127 girls attended last school year. The course extends over four years and embraces

both the academic and business branches. The requirement of two years of the academic before the commercial course may be taken by those preparing for business careers is a judicious one and bound to have fine results.

The Superintendent gives a résumé of the new methods and plans adopted in the diocese in recent years for primary grade work. These, with many excellent thoughts in regard to economy of time, will be read by principals and teachers with benefit, and by those who have followed his plans with gratification. Faithful adherence to the school calendar, and the elimination of wasteful practices in connection with entertainments and elaborate graduation exercises, are points worthy of insistence, and we hope that they will produce the desired effect.

The Superintendent is to be commended for his practice of holding an annual teachers' meeting, which, for the inspiration and direction it brings, is of undoubted benefit to the teaching force. The effect of the meeting could, we believe, be made more lasting if the proceedings and the papers read at it were printed in the Superintendent's report. The papers would then have a permanent form and be accessible for later reading and reference.

PATRICK J. MCCORMICK.

School Efficiency, by H. E. Bennett. New York: Ginn & Co., 1917. Pp. x+374.

Efficiency in the educative process depends on the teacher's functional grasp of three fundamental elements: The complex nature of the child, the true end of education and the art of motivation, by means of which he is able to have those, trusted to his care, realize in their lives the educational ideal. The first of these essential factors comes in the person of the child, the second is acquired during the period of professional training and the third is born with the situations which it is to father, as factors in the unfolding process of character-building. It is to this last mentioned element that the teacher in school must hourly—yes, constantly, direct his attention. What motives are to be aroused in the child in order that his every act will be a step toward the goal, the end of true education, is the problem that ought never leave the direct field of the teacher's consciousness. Not only while in the class-room, but during all his waking hours, must he be alert to this obligation of his vocation. Any suggestion or source of

suggestions, which will aid the teacher in this work of character-formation, will not be ignored by the teacher, desirous of learning the secret of school efficiency.

No work has come to our review table that will prove more valuable to our teachers, in this responsible phase of their office. It is teeming with suggestions that are timely and helpful. The author's aim, viz., to bridge the imaginary gap between theory and practice in school management and supervision, has been fully realized. The youthful teacher will find this volume a trustworthy guide and friend. If made his *vade mecum* he will be armed against those oft-recurring blunders, which result from ones inexperience and ill-tempered zeal.

The scope of the volume leaves nothing to be desired. The various problems of school-management arising from housing conditions, the curriculum, the class-room activities, such as study, examinations and discipline, the relation of school to home, church and the civic community, together with the author's suggestions, the outcome of many years of devoted service as teacher, manager and supervisor, form the subject-matter of this work. The extensiveness of the field, treated in this compact volume, forbids special reference to the many parts particularly well done and at the same time notably instructive. The sincerity and earnestness of appeal, which the author's suggestions and discussion of principles arouse, can be experienced by and of profit to only those, who are fortunate enough to peruse the pages of School Efficiency.

As a contribution to the literature on school-management this volume deserves to be well known by all teachers and especially by those "just starting in." It will aid these latter in elevating their art to a higher plane and in mastering the whole secret of personality and power, which is that "mysterious solvent of all sorts of difficulties that arise in school, in the home or wherever human beings deal with one another."

LEO L. MCVAY.

The Sisters of Charity of Nazareth, Kentucky, by Anna B. McGill. New York: The Encyclopedia Press, 1917. Pp. xiv+436.

All objectors to Christian institutions and movements, sympathy with which, as Dr. McCormick says in his History of

Education, "contemporary histories of education in English do not tend to foster," were irrefutably answered by Cardinal Newman, when he said, "to be deep in history is to cease to be a protestant." Perhaps nowhere does this strong, but undeniable, statement of the truth apply with greater force than against those who are unduly critical of the Parochial School system of the Catholic Church. It is safe to say that much of the adverse criticism of this potent factor for National development arises from the fact that those who protest are ignorant of its history, that is of its results, its extensiveness, its ideals and the life-story of those who make up its corps of self-sacrificing teachers.

This volume from the pen of Miss McGill, although but the history of that Community, whose Mother-house may be properly called the cradle of Catholic education in the West, offers to those willing to be enlightened, a sufficient explanation of why the Catholic school system has been the success, that an impartial retrospect of American education must needs recognize. Not only has the author given us a volume of absorbing interest but a veritable source-book, to which later historians of American Catholic education must turn for inspiration and data. This work furnishes an array of facts that under proper interpretation, cannot but help to prove the logic and philosophy of the stand, which the Church, even at so great a cost, has taken on the problem of education, essential for citizenship. Its pages present in a literary manner, a literal account of the organized plan, whereby the ideals of the Church Catholic, may be realized in the life's work of its members.

Miss McGill's praiseworthy tracing of the story of Nazareth and its unfolding influence on Catholic Education, especially in the South and West, may be fittingly resumed in the following lines from one of the poems of Rev. James Hayes:

"Unto Thy Soul be peace and bliss,
For Thy high life we render praise,
Thy life so rich in deeds and days,
Its message to the world is this,
To higher things, with wings unfurled,
The Soul must ever struggling soar,
Until it rests on Heaven's floor,
Above the workshop of the world."

Leo L. McVay.

The Essentials of Agriculture, by Henry Jackson Waters. Boston: Ginn & Co., 1915. Pp. x+455+xxxvi.

This admirable little volume is both a well-constructed text-book built on modern lines and a source of valuable and available information for the farmer. It cannot fail to be productive of a great good. It will be used as a text-book in normal schools in which rural teachers are being trained, and it might well find its way into the hands of the older pupils in agricultural communities. The subject matter of each chapter is set forth in a lucid and interesting manner, which will secure a reading from anyone who may pick up the volume. Each chapter is followed by a set of questions which will lead the student out beyond the text-book itself for information. A number of exercises are outlined and a list of references are also given at the end of each chapter.

THOMAS EDWARD SHIELDS.

The Centenary of the Society of Mary, Prologue, The Centenary; a Retrospect and a Prospect, Historical Sketch, Rev. William Joseph Chaminade, Founder of the Society of Mary, Historical Sketch, The Brothers of Mary in the United States, by Brother John E. Garvin, S.M., Dayton, Ohio, The Brothers of Mary, 1917. Pp. 284.

The teaching work of the Brothers of Mary is well known and widely appreciated and all who are interested in Catholic education will rejoice and be grateful for the good work done in 100 years of service by this devoted body of Christian teachers. The essays contained in this volume have an intrinsic interest for all educators. For these and many other reasons, it will be regretted that the form of publication was not in better taste. The vivid blue of the cover and the equally livid yellow of the binding sheets form a color combination that is painful, to say the least. Again, the title page is crowded, and not in harmony with the present standards of bookmaking.

The Catholic Educational Review

MARCH, 1918

THE NEW CATHOLIC POETRY

It is neither new nor Catholic, in the sense that it is poetry, or in the sense that "new" and "Catholic" are restrictive terms. It is *poetry* in the sense that it belongs to the universal art of song, whose message is intelligible every time and to every mode of thought. It is *new* in the sense that it is essentially of the present in its inspiration, and of the future in its vitality. It is *Catholic* in the sense that it is Catholic-minded in its thought, that it is sacramental in its ministry to art and life.

It is, perhaps, misleading to describe it as new poetry and say that it is of our own time in its inspiration, inasmuch as the first sources and influences go well back into the nineteenth century. Indeed the point of departure might be traced to the Romantic movement in England, with its recovery of an intelligent interest, which was not yet a thorough and sympathetic understanding, concerning pre-Reformation life and thought in Europe and the British Islands. Sir Walter Scott was the first in the nineteenth century to sound the note in an impressive way—impressive as measured by the adverse influences which kept him from a truer perception. It remained for Oxford, Oxford the conservative, Oxford renowned for the figurative burning of heretics, it remained for this stronghold of everything Established to provide the blazers of the new trail. John Henry Newman and his circle little foresaw, when they began their closer scrutiny of the Fathers of the early Church, that it would lead them into the fold whose Shepherd they had been always careful to describe as the "Bishop of Rome," and whose ways and thought it had been fashionable to dismiss as "mediaeval." It was the break in the dike; and since then the waters have been flowing through steadily in a

stronger and stronger stream. Later in the century, in their own unique fashion, the pre-Raphaelites arrived at something of a similar understanding of the nature and power of the pre-Renaissance philosophy of life. In other directions, Tennyson's *King Arthur* cycle and Browning's *Ring and the Book* are milestones in the forward march of this great, old yet always new idea. By 1890 the early seed had produced so many flowers of song that the collected sheaf of them constitute what now, from our perspective, is a very noteworthy part of Victorian poetry.

There is no dividing line, in the movement towards the new Catholic poetry, between Victorian times and modern days. The logic of poetry is otherwise. It respects neither centuries nor geography, so that Shelley, the contemporary of Crabbe, belongs with Wordsworth, while the estimable Mr. Crabbe is the contemporary of Alexander Pope, and Poe the contemporary of both Shelley and Crabbe, belongs with Shelley and is quarreled over by American critics as to whether he is the more English or American! The new Catholic poetry, since it is a movement in thought and art, rather than in space or time, admits to its embrace poets who belong historically to the reign of Victoria, the reign of Edward VII, the reign of George V, and to six presidencies of the United States—a stretch of years more impressive in this enumeration than it is in terms of time. They belong so together because a common theory of art, a common philosophy of life, a common sacramental thought, a common elevation of ideals inevitably associates them. It is not so much that they are new Catholic poets; it is rather that their songs have constituted a Catholic poetry, and their art is a new *genre*.

No one English-speaking country can claim the birthplace of this poetry. A dozen strains of blood unite within its maze, a dozen countries have contributed to its atmosphere. The very names of the poets themselves reveal this—Newman, de Vere, Patmore, Johnson, Tabb, Faber, Russell, Hyde, Meynell, Thompson, to recall their names at haphazard. It proclaims a universality that is the product of no time or space, but is founded only in one common inspiration—the inspiration that grows daily deeper into the fabric of lives lived according to a sacramental concept of the Whence and Here and Why, the Whither and the Hereafter.

The poets who constitute this group are in themselves very

much akin, quite apart from their common religious faith, although undeniably their faith is in no small measure the foundation of many aspects of their kinship. Their first bond of union is a common theory of their individual art. To all of them their poetry amounted to a vocation; in several instances it was lived as such. It came to them as something consecrated. It was a burning lamp of beauty, whose light and flame were of divinity. Francis Thompson might well speak the final word for their common ideal of art—"To be the poet of the return to Nature is somewhat, but I would be the poet of the return to God."

In all of them, likewise, there is a grave thoughtfulness that escapes solemnity while remaining thoroughly human. There is nothing affected in this thoughtfulness. It is the product of a serious habit of mind, and a comprehending study of the world of men and women as they go about their daily business of doing their duty, earning their living, and eating such bread as their own hands can make for them. In consequence, there is almost without exception a genuineness and simplicity in the character of this new poetry that relates it immediately to life and identifies it as high art. There is no sham or pretense in it anywhere. There is no superficial, half-digested, neurotic theorizing. Its philosophy of nature and humanity is invariably sane, calm, and healthy. The thinking of each poet is done not for the sake of thinking, but because thinking was a necessary result of his study and his experience of the world and the answer to its riddle. The answers that they gave and give to the questions invariably raised by such a study are the answers that the Christian Church has given from the beginning and will always give. These answers, in the case of some of these poets, represent a long searching before the truth was found. Many of these poets are converts or the children of converts to the Church. Only a few of them can show an unbroken Catholic ancestry. No matter, though, when or how they found the truth or through whom, their grasp upon it is firm and sure. They have been without it, and therefore they know its value; now that they have it, they will never let it go; when they think, in every thought it is present to them; and that presence means seriousness, it means humaneness, it means a sympathetic attitude towards life, it means inspiration, it means everything that the thoughtfulness of their poetry is.

In the case of two of these poets, John Henry Newman and Aubrey de Vere, this thoughtfulness is unusually pronounced. In the case of each, there had been a conversion to the Church. In the case of the former, there had been the influence of Oxford's most subtle training; in the case of the latter, the tradition of Trinity College, Dublin; in the case of both, there was the ever-present influence of art, art in most of the senses of the term. Both men were profoundly intellectual; indeed, they rank among the most profoundly intellectual poets of our time. Both enjoyed a remarkable spirituality, a remarkable vigor of intellect, a high and rich imagination, and that dignity of utterance and manner always conspicuous in the thoughtful and sympathetic mind. Another quality had they in common which further associates them—the peculiar inability of both to attain any deep lyric passion unless their religious emotions were at the same time stirred. Then they caught fire. One can only regret that the demands of a busy life were such that Newman did not have the leisure to devote to poetry which de Vere enjoyed. "The Pillar of the Cloud" and "The Dream of Gerontius" make one sigh in vain for the lost treasures that would have been ours had Newman's poetic genius been permitted by circumstances to speak more often in such splendid accents. What could be more perfect for harmony, united with complete happiness of thought, than the prayer of the Just Soul after its Judgment, in "The Dream of Gerontius"—

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn—
There will I sing my sad perpetual strain,
Until the morn.
There will I sing, and soothe my stricken breast,
Which ne'er can cease
To throb and pine, and languish, till possest
Of its Sole Peace.
There will I sing my absent Lord and Love—
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

Fortunately, Aubrey de Vere possessed the leisure which Newman lacked. In consequence, de Vere takes rank as the most productive poet among the Irish members of this group, and takes high rank in the consistent quality of his art. The influence of Wordsworth and of Coleridge, who were among his earlier friendships, and of Newman, who was among his later, is evident everywhere in his manner, his style, and his thought. Like Newman, de Vere belongs really to our own time, for while Newman died in 1890, 1890 is the dividing line between the Victorian day and ours, and de Vere passed away only in 1902. Indeed the messages which both poets have left will be even more for the future, if anything, for thoughtful poetry must await its audience. Not, of course, that de Vere and Newman lack their audience now. Their place is already secure, but they demand so much from their readers in the way of thoughtful attention and appreciation, to say nothing of a philosophic preparation, that they must bide their time. An excellent illustration of this quality will be found in de Vere's well-known verses on "Sorrow." Here, in a very few lines, he has compressed the whole of a very large section of the Christian philosophy of life:

Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness: Grief should be,
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end."

It is only a step from thoughtfulness to contemplation, and this step many of this group have taken with an easy stride, only to pass on ultimately to the highest reach of all—*mysticism*. Whole sections of "The Dream of Gerontius" are genuine Vision, unseeable until after there has been a true preparation of the spirit. There are glimpses of the Unseen

occasionally in de Vere. It is the theme of two of Lionel Johnson's most powerful poems—"Te Martyrum Candidatus" and "The Dark Angel." Nothing could be more superb than Johnson's final challenge to "The Dark Angel," Satan:

> "Lonely, unto the Lone I go;
> Divine, to the Divinity."

It is, likewise, constantly the preoccupation of Coventry Patmore, and one cannot read "The Unknown Eros," to say nothing of his prose volume, "Rod, Root, and Flower," without being quickened by the sense of the nearness and reality, the immanence, of the Divine. To Patmore nothing was so painful, towards the end of his life, as to witness the rise of a false mysticism—or what passed for mysticism—among the poets who were singing towards the close of the nineteenth century. He handed on his torch to Francis Thompson in the now famous words of a private letter: "I look to you to crush all this false mysticism." How sacredly the trust was received and how magnificently it was executed is manifest in the group of poems deliberately called "Sight and Insight" in order to veil the Vision they reveal; in "The Kingdom of God," in "Laus Amara Doloris," and "Of Nature: Laud and Plaint." His message is the true mystic message—that Vision is purchased only at the price of pain; that the smallest and the simplest things are closest to Divinity; that there is no escape from Love; that Christ is everywhere. Here Thompson speaks for all his fellow poets; all of them subscribe to his experience. They agree with him that the poet may be sure he has at last attained Vision only—

> "When to the new eyes of thee
> All things by immortal power,
> Near or far,
> Hiddenly
> To each other linked are,
> That thou canst not stir a flower
> Without troubling of a star;
> When thy song is shield and mirror
> To the fair snake-curlèd Pain."

They are prepared to go with him even when he pushes on to his final standard of Vision in poetry—

"By this, O Singer, know we if thou see.
When men shall say to thee: Lo! Christ is here,
When men shall say to thee: Lo! Christ is there,
Believe them: yea, and this—then thou are seer,
When all thy crying clear
Is but: Lo, here! Lo there!—ah, me, Lo, everywhere!"

It is only in "The Hound of Heaven" that Thompson draws away from his fellows and goes apart, like Newman in "The Dream of Gerontius," for his own special experience of Immanence and Divinity. It is curious that he should here follow all unwittingly in the footsteps of St. Catherine of Genoa, and experience what she had learned two centuries before, viz., that Nature, alone, is inadequate to confer on the heart and soul a permanent peace, and that the shortest road to happiness is not to fly from God, but towards Him. It is, furthermore, an astonishing coincidence that in St. Catherine's "Vita e Dottrina," Cap. xvii, there is a little lyric of three lines which summarizes the whole "Hound of Heaven"—

"Vuoi tu che tu mostr'io
Presto che chosa e Dio?
Pace non trova chi da lui si partiò."

It is the message of all mystical art and experience—"they do not find peace who fly from Him." It is, therefore, not alone Francis Thompson, but every mystic, who has heard the voice of "The Hound of Heaven" thundering in his ear—

"All which thy child's mistake
Fancies as lost,
I have stored for thee at home:
Rise, clasp my hand, and come!"
Halts by me that footfall:
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
'Ah, fondest, blindest, weakest,
I am He Whom thou seekest!
Thou dravest love from thee, who dravest Me!'"

In every way, indeed, has the mantle of the Church been a singing garment for all this band of song. Even her ritual they have transferred to their poetry, where it reappears as an ordered stateliness and yet simplicity, as color and emotion and yet restraint, as symbolism revealing what unadorned would

hurt the naked gaze. Of all the group, it is perhaps especially peculiar of Thompson that he should have made the most extensive use of liturgy as a source for metaphors, completing the paradox by making things of such staggering magnitude as the sun and the planets serve as hyssop and thurible, monstrance and altar, acolytes and priest. Only a childlike imagination could have kept it all in scale. Take, for example, that startling passage in "A Corymbus for Autumn," where Thompson stands contemplating an October sunset and thus apostrophizes Autumn:

"All Nature sacerdotal seems, and thou.
The calm hour strikes on yon golden gong
In tones of floating and mellow light,
A spreading summons to even-song:
See how there
The cowlèd Night
Kneels on the Eastern sanctuary-stair.
What is this feel of incense everywhere?
Clings it round folds of the blanch-amiced clouds,
Upwafted by the solemn thurifer,
The mighty Spirit unknown,
That swingeth the slow earth before the embannered
Throne?"

It was a perfectly natural and obvious metaphor, to Thompson, and his "sancta simplicitas" disarms criticism. Here, as is the case elsewhere among other poets of this group, the poetic sense is infallible. It recognizes in that which happens to lie closest to the heart, at the moment of song, the purest source of poetry.

Much of the new Catholic poetry, in fact, has been written entirely from the heart. The main stream of Patmore's lyrics has welled up from this source; a quaint, old-fashioned, shy affection only half conceals itself behind Lionel Johnson's verses; humble devotion is characteristic of Francis Thompson; an instinctive tenderness is the sign of Katherine Tynan- Hinkson and Alice Meynell. Indeed some of the poems of Mrs. Hinkson and Mrs. Meynell are haunting in that quality. It is significant that Sir Arthur Quiller-Couch should have chosen Mrs. Hinkson's "Sheep and Lambs" to represent her in the Oxford Book of English Verse:

"All in the April morning,
April airs were abroad;
The sheep with their little lambs
Pass'd me by on the road. . . .

The lambs were weary, and crying
With a weak, human cry;
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet:
Rest for the little bodies,
Rest for the little feet.

Rest for the Lamb of God
Up on the hill-top green;
Only a cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God."

It is equally significant that Sir Arthur chose "Renouncement" and "The Lady of the Lambs" to represent Mrs. Meynell. Nothing could be more explicit and at the same time more sacramental in its conception of love than the compelling verses from "Renouncement"—

"when sleep comes to close each difficult day,
When night gives pause to the long watch I keep,
And all my bonds I needs must loose apart,
Must doff my will as raiment laid away,
With the first dream that comes with the first sleep,
I run, I run, I am gather'd to thy heart."

In Mrs. Meynell and Mrs. Hinkson this tenderness is of a maternal quality. When one comes upon it in Francis Thompson, it becomes insupportable. Who that has read the poem will ever forget that beautiful scene in Thompson's "Ex Ore Infantium," where the wee man who is still so small that the angels do not yet have to stoop to whisper to him, stands questioning the Infant Jesus:

"Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost Thou like it best that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said unless we do.
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and thy prayers said?"

There are tears quivering just at the edge of every memory which those last four lines recall. It was no affected sentiment when Thompson wrote of "The heart of childhood, so divine for me," and he was terribly in earnest when he counseled his little god-child to "Look for me in the nurseries of Heaven." The utterance came brimming from his heart.

Like him in this are all his fellow poets, who here again meet on common ground. Not one of them but has celebrated the divinity of childhood, perhaps the most perfect expression of which is Thompson's superbly chaste and delicate lyric, "The Making of Viola." Not one of them, also, but has declared the necessity of our becoming as little children if we would know the beauty of life here and hereafter. Often, too, they have seen in the ways of childhood an allegory of their own adult conduct, as Coventry Patmore did in "The Toys"—

"Ah, when at last we lie with trancèd breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say:
'I will be sorry for their childishness.'"

Not one of them, finally, but cherished in his heart or hers a deep and genuine love of children. It is a love that in its quality serves to explain their uncompromising attitude on the subjects of love and love's ideals. Their attitude could not have been otherwise, since childhood was to them both sacred

and divine. It would have been impossible for any of them to have exalted or justified in their poetry the aspects of passion that proved so alluring to the decadents among their contemporaries. Their attitude was rather the thirteenth century attitude, which regarded love as something sacramental and yet to be spoken of frankly and naturally, though chastely and with reticence. Three poems represent this attitude perfectly. The first is Francis Thompson's "Her Portrait," addressed to Mrs. Meynell much as Blessed Thomas More might have addressed it in his knightly fashion. The second is John Boyle O'Reilly's "A White Rose"—

"The red rose whispers of passion,
And the white rose breathes of love;
O, the red rose is a falcon,
And the white rose is a dove.

"But I send you a cream-white rosebud,
With a flush on its petal tips;
For the love that is purest and sweetest
Has a kiss of desire on the lips."

The third is Coventry Patmore's "The Married Lover." Here all that is pure gold in love and marriage finds consummate expression:

"Why, having won her, do I woo?
Because her spirit's vestal grace
Provokes me always to pursue,
But, spirit-like, eludes embrace . . .
Because, although in act and word
As lowly as a wife can be,
Her manners, when they call me lord,
Remind me 'tis by courtesy . . .
Because her gay and lofty brows,
When all is won which hope can ask,
Reflect a light of hopeless snows
That bright in virgin ether bask;
Because, though free of the outer court
I am, this Temple keeps its shrine
Sacred to Heaven; because, in short,
She's not and never can be mine."

The sprightliness of this poem reminds one, somehow, of the expression on the faces of the seraphs in Murillo's famous "Madonna"—unutterable bliss, supreme purity! It is a per-

fect celebration of that chaste relationship on which Christian society is founded, and of that sweet trust and confidence that give to love its most enduring beauty.

The more deeply, indeed, that one reads into the poetry of this group, the more firmly he is convinced that they are new poets only because they happen to come latest in the line of Dante and of Chaucer. Their chivalry and their Catholic philosophy of life, although worked out in modern terms and with a modern application, is nevertheless a lineal inheritance, handed down from the centuries before confusion came into Europe's religious thought and uncertainty into her social ideals. To the future they will be new poets only because they anticipated the world's present rediscovery of the truths on which they based their message, the truths of faith and hope and charity. They will be known as Catholics in so far as the mantle of the Church was their singing garment. They will be received as poets because their right to the title has long since been established and placed beyond dispute. Their singing has not gone out upon the dark.

THOMAS QUINN BEESLEY.

A LETTER TO THE EDITOR AND A REPLY

Editor of the "Catholic Educational Review:"

May I be permitted to call attention to certain inaccuracies in the references which you made in the last number of the REVIEW to my recently published book?

On page 98 you state that—

"A book which has just come from the press, under the title 'Catholic Education: A Study of Conditions,' completely ignores the movement which has resulted in the affiliation of 144 of our leading Catholic secondary schools (to the Catholic University). It is difficult to understand this strange omission."

I should like to place alongside this statement the following quotation from page 92 of my book:

"It is natural that high schools should seek recognition from standard collegiate institutions, whether Catholic or non-Catholic, for such recognition means much for their own standing as reputable secondary schools. The Catholic University has been quick to recognize the opportunity that this condition offers, as is shown by its long list of accredited Catholic high schools."

Again on page 99 of the REVIEW you quote the following passage from my book:

"More attention, too, is being given to the needs of girls who are going on for a higher education. A notable movement in this direction has been inaugurated by the sisters of Notre Dame, who have charge of Trinity College, all of whose secondary schools now offer courses to prepare for entrance to this college."

And you comment upon this passage—which you characterize as "misleading"—as follows:

"From its foundation, Trinity College treated all secondary schools in exactly the same way; those conducted by their own Sisterhood were not offered any special privileges," etc.

I beg to call attention to the fact that the above passage does not, either in itself or in connection with its context, imply that Trinity College discriminated, in the matter of entrance conditions, between candidates coming from secondary schools conducted by the Sisters of Notre Dame and those coming from other secondary schools. I stated that the

secondary schools conducted by the Sisters of Notre Dame offer courses to prepare for entrance to Trinity College, and that a movement was thus inaugurated for the furtherance of the academic needs of girls who are going on for a higher education. Both of these statements are true, and both are, I submit, highly creditable to the Sisters of Notre Dame and to Trinity College. Very sincerely yours,

J. A. BURNS, C.S.C.

We thank Dr. Burns for his letter, which we feel sure will be appreciated by all the readers of the REVIEW. We are glad to learn that "Catholic Education: A Study of Conditions" does contain a reference to the movement inaugurated by the University, which has led to the affiliation with it of 10 colleges and 144 secondary schools. This corrects an inaccuracy in my article for which I humbly apologize; and now, after having made my apologies, perhaps I will be pardoned for pointing out some of the extenuating circumstances, which were the occasion, if not a sufficient excuse, for my unintentional error.

We naturally read the volume through with keen interest, which sprang no less from the title of the book than from our knowledge and appreciation of the ability of the author and of his many services to the cause of Catholic education, and we do not yet understand our failure to note the reference which Dr. Burns points out, unless it be covered by that ancient accusation against Homer about "nodding," which it was customary in olden times to teach every schoolboy. Fearing that we had failed to notice a reference which was so imperatively called for by the theme, we turned to the index, but the index only confirmed us in our error, since it was found to contain no reference to the matter. We next turned to the chapter on "Inner Relations," wherein was discussed the articulation of the parochial school, the secondary school and the college, but a careful second reading of this chapter yielded negative results. As a matter of fact, the sentence in question occurs at the end of a paragraph in the chapter on "High Schools for Boys," whereas the high schools affected by the movement in question are mostly those conducted by our teaching Sisterhoods which are usually exclusively for girls, with only a few instances where the schools are coeducational. Of

course this does not excuse the inaccuracy of my published statement that the book "completely ignores the movement." Before making such a statement, I should, in the interest of accuracy, have reexamined every line in it, and then should have called in the services of another, as is usually done in proofreading. But this I failed to do. However, my error has now been corrected, and we all rejoice to learn that the book in question does give a mention, however meager and, in our judgment, mislocated the reference may be. Of course we had hoped that the book would give the movement referred to a treatment proportionate to its importance. But we are not ungrateful for even a meager reference, which may lead some reader of the book to investigate for himself.

Can it be that the reason for passing over this important and conspicuous work of the University was the assumption on the author's part that the matter was so well known to every one as to call for no comment? Of course we realize that we are not called upon to explain the author's motives. His pen is abundantly able to cover that task. So we, in company with the readers of the Review, will patiently await illumination on the subject.

Now we have admitted our inaccuracy, and have given what explanation we can of it, and to this we have added our humble apology, but our humility does not go quite the length of admitting the plural form. "Inaccuracies" calls for at least two, and I fail to find a second inaccuracy in the sentence referring to Trinity College quoted from my article. "From its foundation, Trinity College treated all secondary schools in exactly the same way; those conducted by their own Sisterhood were not offered any special privileges." The truth of this statement is not denied even by Dr. Burns. His objection seems to be to my drawing it as an inference from his statement concerning "a notable movement . . . inaugurated by the Sisters of Notre Dame." We rejoice to find Dr. Burns disclaiming this inference. We could scarcely bring ourselves to believe that he meant this to be inferred from his statement, and indeed my comment was intended, not as an accusation against Dr. Burn's sense of justice and truth, but to warn our readers against drawing from Dr. Burn's statement an inference not intended by the author. It is for this reason, too, that we

characterized the statement in the book as "misleading." Were I not so entirely familiar with the facts in the case, I could scarcely escape drawing the inference which is here repudiated.

I find myself unable to agree with the closing statements in Dr. Burn's letter. "I stated that the secondary schools conducted by the Sisters of Notre Dame offer courses to prepare for entrance to Trinity College." This is entirely true, but Dr. Burns adds, "and that a movement was thus inaugurated for the furtherance of the academic needs of girls who are going on for higher education." With this, we must disagree. To inaugurate implies to begin auspiciously, but surely Dr. Burns will not maintain that the secondary schools conducted by the Sisters of Notre Dame inaugurated the movement of offering, in our secondary schools for girls, courses which prepare the pupils to enter college. Such courses were offered in many of our secondary schools for girls before Trinity College opened its doors and, from the very beginning, the students at Trinity College were drawn from secondary schools conducted by several different teaching communities. St. Elizabeth's College was opened a year before Trinity, and received its pupils in large measure from secondary schools conducted by Sisters which offered the requisite preparatory courses.

I, therefore, find myself still unable to escape the conviction that the paragraph referred to in "Catholic Education" is misleading. If one is to infer, as the author evidently intends he should, that the offering of courses which would prepare pupils to enter college was inaugurated by the Sisters of Notre Dame, the inference runs counter to fact, and if he infers, as I did, that it meant that the Sisters of Notre Dame in their secondary schools offered courses which would entitle the pupils to enter Trinity College without passing an entrance examination, the inference is both contrary to fact and contrary to the intention of the author, since it was the Catholic University that inaugurated this movement through its plan of affiliating Catholic high schools.

Of course Dr. Burns did not intend to bring an accusation of unfairness against the Sisters of Notre Dame, nor would we wish to be interpreted as failing in any measure to appreciate the splendid educational work done by the Sisters of Notre Dame in their secondary schools and in Trinity College.

Trinity College has had a splendid uplifting influence on all our institutions devoted to the work of educating Catholic womanhood. If the Sisters of Notre Dame, therefore, are to be congratulated on inaugurating anything, it is on their coming to the Catholic University and locating Trinity College at its doors. The institution derived and still derives no small measure of its prestige and success from the fact that it is affiliated with the University and that its teaching staff is strengthened by the work of many of the ablest professors in the University. Not even the fathers of the Holy Cross, who have been the friends of the University since its foundation and whose membership has drawn upon its educational resources for several decades in such large measure, are more candid and frank in their acknowledgment of indebtedness to the University than are the Sisters of Notre Dame.

The Editor.

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

(*Continued*)

Chapter V showed the means at hand in the State school system to prepare the teacher for efficiency in cultivating the quality of disinterestedness in her pupils. The present chapter purposes to inquire into the means possessed by the Catholic system to equip the intending teacher for the same high responsibility. A study of the same three vital factors of the process which were considered in the preceding chapter will be made. These factors are: the principle of selection; the training in disinterestedness received by the intending teacher; and the means of heightening this quality of the teacher while in service.

1. *The Principle of Selection*

The teachers of the Catholic schools are, for the most part, members of religious orders or congregations.[318] The development of the Catholic school system has been marked by two tendencies. The first was the replacement of male teachers by women. The second was the replacement of lay teachers, men

*Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life.* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

[318] Religious orders and congregations agree in the following points: (1) They are associations of persons of the same sex who live under a common rule; (2) The members have bound themselves by the three vows of poverty, chastity, and obedience to strive for Christian perfection according to the Gospel; (3) Their association has been sanctioned by papal, or at least by episcopal approbation. They differ in this, that the members of a religious order are bound for life by solemn vows carrying characteristic obligations; whereas, the members of a religious congregation are bound by simple vows, which at first may be temporary only, for one year, or for three years, or more, but which ultimately must become permanent, extending to the end of life. Cf. Heimbucher, M. J., *Die Orden und Kongregationen der Katholischen Kirche.* Paderborn, 1907, Vol. I, pp. 1 ff., 23 ff.

Throughout the chapter, the study will be based upon the religious teaching congregations of women exclusively, all of whom live under simple vows. Therefore, we shall use the term congregation only.

and women, by religious. Thirty-five years ago, especially in the Middle West, lay teachers were commonly engaged in the parish schools. At present, they are employed only in exceptional cases and then usually in the capacity of assistants to the religious teachers.[319] The religious teachers have taken the vows of voluntary poverty, perpetual chastity, and obedience to a superior, and practice the three virtues which are the objects of the vows.

The religious State, called the state of perfection,[320] "is a stable form of life approved by the Church, in which the faithful by the three vows of poverty, chastity, and obedience and by a certain rule tend to the perfection of charity."[321] Those who have bound themselves by the vows are called religious.

In the economy of the Church, the religious life is a state of life set apart for those who have a special function to fulfill. Not that there are two standards of morality, one for the religious and one for secular Christians, as is held by some who, not knowing the Church, lack all insight into her economy. According to the Christian philosophy of life, every one has a distinct vocation and every one is called to perfection. The religious differ from other Christians only in this, they are called by God to serve Him in a particular way, either to live a life of contemplative prayer, or a mode of life uniting both the contemplative and the active service, helping others to sanctification. They manifest their appreciation of this precious privilege by practicing the renunciation required by the Evangelical Counsels of poverty, chastity, and obedience which Our Lord recommended as the most perfect means to attain perfection.

Neither the vows nor the virtues which are the object of the vows are the end of religious life. They are but the means, the

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[319] Cf. Burns, J. A., "The Training of the Teacher," *The American Catholic Quarterly Review*, Vol. XXVIII, p. 672.

[320] "The state of perfection is suggested by the words of Jesus Christ to the young man: 'If thou wilt be *perfect*, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow Me.' Matthew, XIX, 21." Proctor, J., O.P., *The Religious State*. London, 1902, p. 1.

[321] "*Est stabilis vitae conditio ab Ecclesia approbata, in qua fideles per tria vota paupertatis, continentiae, et obedientiae et certam regulam tendunt ad perfectionen charitatis.*" Prümmer, D. M., O.P., *Manuele Juris Ecclesiastici*. Freiburg, 1907, Vol. II, p. 1.

instruments to attain the end, which is the perfection of charity.[322] Saint Thomas sets forth the contents of the vows and the reasons for the special facilities which they offer to attain perfection: "The things to be first given up are those least closely united to ourselves. Therefore, the renunciation of material possessions, which are extrinsic to our nature, must be our first step on the road to perfection. The next objects to be sacrificed will be those which are united to our nature by a certain communion and necessary affinity. . . . Now, among all relationships the conjugal tie does, more than any other, engross men's hearts. . . . Hence, they who are aiming at perfection must above all things avoid the bond of marriage which in a pre-eminent degree entangles men in earthly concerns. . . . Therefore, the second means whereby a man may be more free to devote himself to God, and to cleave more perfectly to Him, is by the observance of perpetual chastity. But continence possesses the further advantage of affording a peculiar facility to the acquirement of perfection. For the soul is hindered in its free access to God not only by the love of exterior things, but much more by force of interior passions." [323]

"It is not only necessary for the perfection of charity that a man should sacrifice his exterior possessions; he must also, in a certain sense, relinquish himself. . . . This practice of salutary self-abnegation and charitable self-hatred* is, in part, necessary for all men in order to gain salvation and is partly a point of perfection. . . . It is in the nature of divine love existing in an individual soul. It is essential to salvation that a man should love God to such a degree as to make Him his end, and to do nothing which he believes to be opposed to the Divine Love. Consequently, self-hatred and self-denial are necessary for salvation. . . . But in order to attain perfection, we must further, for the love of God, sacrifice what we might lawfully use, in order thus to be more free to devote ourselves to Him. It follows, therefore, that self-hatred and self-denial pertain to perfection. . . . Now, the more dearly a thing

[322] Cf. Summa, IIa, IIae, Q CLXXXVI, A. 7. Ad unum.
[323] Saint Thomas, *The Religious Life*, Translated by Proctor, J., O.P. London, 1902, pp. 26–28.
* Used in the sense of self-mortification.

is loved according to nature, the more perfect it is to despise it for the sake of Christ. Nothing is dearer to any man than the freedom of his will. . . . Just, therefore, as a person relinquishes his wealth and leaves those to whom he is bound by natural ties, denies these things and persons; so he, who renounces his own will, which makes him master, does truly deny himself. . . . [Religious] make a complete sacrifice of their own will for the love of God, submitting themselves to another by the vow of obedience, of which virtue Christ has given us a sublime example."[324]

The life of detachment and renunciation required by the observance of the Counsels will operate by its very nature as a process of spiritual selection to sift out those who have the sacrificial spirit and who are willing to embrace the sacrificial life from those who do not wish, at least openly, to embrace and profess a life of service. Those who accept this requirement, accept deliberately, and are conscious that they are entering upon the high road of unselfish service which demands self-sacrifice.

The vow of poverty by which the religious relinquishes her claim to material possessions excludes the economic motive, hence there need be no thought of financial rewards. The only sure deliverance from the thralldom of wealth is a complete detachment from material things. The Philosophers of the Ideal Republic possessed neither gold nor silver in order that, free from the cares of wealth, they might devote themselves unreservedly to the affairs of State. Plato based the Republic upon the psychology of the human mind. Our Lord placed His seal of approval upon the same principle in His answer to the rich young ruler. "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in heaven: and come follow me."[325] That voluntary poverty is a severe test of the sacrificial spirit is proved by the fact that the young man who had kept the commandments from his youth was not equal to the test, but "went away sad: for he had great possessions."[326] His love of wealth was the barrier to high

[324] *Ibid.*, pp. 41–47.
[325] Matthew, XIX, 21.
[326] *Ibid.*, 22.

service in Christ's kingdom on earth. Bound by his "great possessions" he lost the highest good of life, an intimate service of God, and was committed to the lesser good of life.

The vow of obedience by which the religious renounces her own will and promises to obey a superior excludes the self-seeking motive. Self-denial must enter into every Christian life. To every one Our Lord gave the law of self-denial: "And calling the *multitude* together with His disciples, He said to them: 'If any man will follow Me, let him deny himself, and take up his cross, and follow Me'." [327] But the religious must go to the uttermost length of self-surrender and renounce not only her possessions, but also her will, the most intimately active element of personality. She renounces her freedom only to rise to the higher level of freedom of finding God's will and doing it in all her actions because it is His Will. To realize this larger freedom by the surrender of self-will is the logical outcome of the fundamental law of self-sacrifice as given by Our Lord in the paradox. "He that shall lose his life for My sake, shall find it."[328]

Renunciation is fundamentally related to self-discipline; and notwithstanding the widely current misconception of its value, it is intimately linked with self-conquest in the process of character-building. There are basic laws governing the balance of human character just as inexorable as the mechanical laws controlling the physical universe. One of these is the ascetic principle which may be stated in many ways, but which consists essentially in this: to live rationally one must restrain the natural impulses. If we admit that character is distinctly a fruit of education, then by implication we admit the high value of the capacity of doing without and the ability of enduring hardships, two vital elements of character and intimately related. If these two qualities are to persist in character, they must be rooted in daily life by the practice of renunciation.

Renunciation and asceticism are kindred terms. Asceticism should not be regarded as an attempt to eradicate natural forces, but as practice in the art of self-discipline. "Without

[327] Mark, VIII, 34.
[328] Matthew, XVI, 25.

a recognition, *on principle,* of the value of asceticism and without its educational assistance, people will not acquire and retain a certain and ripened power for the controlling of natural instincts.[329] The word asceticism is derived from ἄσκησις, which means exercise, and herein lies its essential meaning. In ancient Greece it meant the discipline practiced by athletes in training for their games. The word was taken over by Stoic philosophy to signify that the disciple required not merely to overcome the desires and passions, but to eradicate them."[330] In the Christian sense it has no such meaning. It is rather the method of attaining self-control by the man who recognizes the moral obligation of keeping nature under control so that reason may rule his conduct. The athlete, the student, the saint, each must practice it in order to attain his goal. The importance of ascetic principle to the athlete is vital. Saint Paul uses an illustration taken from the Isthmian games to drive home to the Corinthians the need of self-denial: "And every one that striveth for the mastery, refraineth himself from all things."[331] What is true of its value on the physical side of life, is true also in the mental and moral world. Its value in the intellectual life is attested by Professor Tyndall. He said of scientific inductive research: "It requires patient industry and an humble and conscientious acceptance of what nature reveals. . . . A self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."[332] Huxley says: "The ethical progress depends not on imitating the cosmic process, but in combating it. . . . Much may be done to change the nature of man himself. The intelligence which has converted the brother of the wolf into the faithful guardian of the flock ought to be able to do something towards curbing the instincts of savagery in civilized man."[333] Saint Paul, that master of the spiritual life, said: "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-

[329] Foerster, F. W., *Marriage and the Sex Problem, op. cit.,* pp. XIV, XV. (The italics are the author's.)
[330] Cf. Turner, W., *History of Philosophy.* Boston, 1903, p. 173.
[331] I. Corinthians, IX, 25.
[332] Quoted in *Education,* Spencer, H. New York, 1900, p. 80.
[333] *Evolution and Ethics, op. cit.,* p. 85.

away."[334] Saint Paul uses the term in the Christian sense of bringing under control the physical appetites and energies which must be subdued in order that the spiritual interests may have place in man's life. The unitary character of the human person, with its two principles and their disproportionate strength, demands that if man is to live rationally the physical nature must be curbed. The Christian evaluation of asceticism is well stated by Doctor Foerster: *"Asceticism should be regarded, not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline."*[335] It is a necessary means to acquire self-control, and thereby attain inner freedom in the ethical realm where the motive is purely rational.

In the religious life, where the obligation is binding to tend to perfection, the ascetic principle is in high favor. The virtues which are the object of the vows, poverty, chastity, and obedience, call for a sacrifice of self which compels the religious to continuous effort. But the motive here is higher than ethical; it springs from the love of God Whom the soul has espoused in Jesus Christ. Behold the difference that is made in the moral life by the introduction of the religious element! In the words of Martineau, the whole spirit of the character of duty becomes transformed: "With the opening of the heavens, a great redemption comes, and by presenting an infinite object of personal affection, converts the life of Duty into the life of Love, and reinforces the individual will by the 'Spirit that beareth witness with our spirit, that we are the children of God.' "[336] It arouses aspiration and effort to do far more than is required by the moral law, which leaves scope for the generous nature. It is the great moving power urging the soul on to the perfection of charity by the most perfect means; namely, the Evangelical Counsels of poverty,[337] chastity,[338] and obedience.

Historically, the conditions of the state of perfection were given by Our Lord in the Counsels. From the same source is

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[334] I. Corinthians, IX., 27.
[335] Foerster, F. W., *op. cit.*, p. 128. (The italics are the author's.)
[336] Martineau, James, *A Story of Religion, op. cit.*, p. 26.
[337] Matthew, XIX, 21.
[338] Matthew, XIX, 12.

derived the value which the religious places upon renunciation and mortification, which were never elevated by the Church to ends, but used merely as means either of reparation for the abuse of God's gifts or of discipline to keep the heart from created things for God. "It is a blessed gift of the divine bounty that not only can we render satisfaction to God for our sins by penitential works of our own choosing, . . . but also that the painful visitations of providence, if we but patiently bear them, may by our union with Christ Jesus avail with God the Father to the same end."[339] This decree of the Council of Trent is typical of the Church's teaching from her foundation. Self-restraint and self-denial are necessary, but "our object must be for every sacrifice to bring into the consciousness clear equivalents of a higher description, so that there is no crucifixion without a resurrection."[340] One's energy and zeal, made patient and tender by the love of God, flow out in channels of service to one's neighbor.

The common life in which the strength of the religious institute consists scarcely existed, at least as an openly acknowledged institution, until the freedom of the Church was granted by Constantine. From the beginning of the infant Church there had been a small following of the Apostles of those who practiced monastic discipline. Saint Paul spoke of widows and virgins, whom he praised for their devotion to the things of the Lord.[341] Saint Cyprian, in the third century, termed the virgins, brides of Christ.[342] Religious obedience in the strict sense began with the cenobitic life founded by Saint Pachomius at Tabennae, on the Nile, in the year 325,[343] and the observance of the three Evangelical Counsels date from his time. At the end of the fourth century Saint Athanasius, Saint Basil, Saint Chrysostum, Saint Gregory Nazianzen, and Saint Gregory of Nyssa had encouraged and promoted monastic life in the East. Saint Ambrose, Saint Jerome, and Saint Augustine were no less zealous in promoting it in the West.[344] Monasteries sprang up rapidly and vigorously, and became a providential mis-

[339] *Con. Trid. sess.*, XIV., *cap.*, IX.
[340] Foerster, F. W., *op. cit.*, p. 121.
[341] Romans, XVI, 1–15.
[342] Cf. Allies, T. W., *The Monastic Life.* London, 1896, p. 89.
[343] Cf. *Ibid.*, p. 87.
[344] Cf. *ibid.*, p. 98.

sionary agency, offering a system of social service. From the middle of the fifth century the cenobitic institutes occupied, one after another, every province of the Roman Empire. They were encamped on the frontiers, waiting and prepared to convert the barbarians.[345] But, although there had been vast numbers leading the cenobitic life, among them illustrious saints, until the days of Saint Benedict, there had been no Religious Orders. He imposed upon the monks of his convent the vow of stability or perpetual residence, an important innovation and one of the principal guarantees of the permanence and strength of community life.[346] His Rule, which was written not to found an institute but to regulate the operation of one already in existence,[347] enjoined some useful work upon each monk. It contained instructions regarding the teaching of youth, the copying of manuscripts, and the method of discharging of duties of various offices, *e. g.*, "those who were skilled in the practice of an art or trade could only exercise it by permission of the abbot, in all humility; and if any one prided himself on his talent or the profit which resulted from it to the house he was to have his occupation changed until he had humbled himself. Those who were charged with selling the product of the work of these select laborers could take nothing from the price to the detriment of the monastery, nor could they raise it avariciously; they were to sell at less cost than the secular workmen to give the greater glory to God."[348]

The intrinsic force of the monastic life, as well as its aptitude for the time in which it appeared, is forcibly shown by its achievements as related in the following statement: "The monks carried the banner of culture and civilization to the distant regions of the earth. They were the apostles of Christianity, not only in the West, but also in Asia and in the newly discovered regions of the globe. Their foundations opened the way for the cultivation of the soil, for the laying out of colonies, villages, and towns. The monks cleared forests, drained swamps and planted them, controlled rivers, recovered fruitful

[345] Cf. Montalembert, *The Monks of the West.* London, 1861–1879, Vol. II, p. 257–72.
[346] *Ibid.*, pp. 57, 58.
[347] Cf. Allies, T. W., *op. cit.*, p. 125.
[348] *Rule*, Chapter, LVII, quoted in *Monks of the West., op. cit.*, Vol. II, pp. 46–47.

land by the building of dams, gave an impetus to cattle-raising, to agriculture, and to industry, and trained in these pursuits the colonists, whom they habituated to a fixed dwelling place and to regulated labor. They introduced the cultivation of fruits and vegetables, they built mills and forges, made streets and bridges, promoted trade and commerce. They prepared the way for the class of free hand-workers, and in so doing favored the development of city government. They united the hand-workers in fraternal societies and guilds, and made a point of favoring their material advance through appropriate means. The cloisters practiced hospitality, care of the sick, and works of charity; wherever the opportunity was offered, they erected schools and colleges, hospitals, and inns, and took in travelers who had lost their way. Great have been their services to the arts and sciences. Without the cloisters, many cities and countries would be without those buildings and art treasures which today call forth the admiration of the cultured. The monks formed valuable libraries, and through their unceasing industry in the scriptoria in making copies, which they often illuminated with beautiful miniatures, they preserved the priceless literary monuments which today link us with the culture of the distant past. They were the historians of their time. They left many valuable sources of the Old High German tongue; they cultivated poetry and song, won for themselves a good name by their knowledge of lands, peoples and languages, mathematics, astronomy, and the science of diplomacy. They attempted natural philosophy and medicine. But it was especially theology that through the Orders experienced beneficial attention and progress. Brotherhoods copied and distributed a kind of popular literature, and after the invention of printing applied themselves to the printing of books. The care of souls formed another branch of the comprehensive activity of the Orders. Attention was also given to prisoners, and especially to slaves, for whose redemption from captivity special Orders arose. From the Orders also came many martyrs, and many of the members have been beatified or canonized."[349]

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[349] Heimbucher, M. J., *Die Orden und Congregationen der Katholischen Kirche, op. cit.*, pp. 65, 66.

The achievements of the monks are of the utmost relevance in estimating the socializing influence of the religious congregations. As missionaries the monks presented an inspiring spectacle of men who had given up selfish ambitions; their sincerity and unselfishness made a deep impression upon the rude peoples about them. The victory of the Christian faith over the established religions of the world is attributed in no small measure to the effect of the purity of life and self-denial of the monks. Gibbon says: "Their serious and sequestered life, averse to the gay luxury of the age, inured them to the chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearance of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more they adhered to each other. This mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends."[350]

Historians are unanimous in their recognition of the practical good that the monastic system achieved in various lines throughout the Middle Ages. The monasteries were always schools of labor, in which the day was divided into work and prayer.[351] They were schools of charity for the poor and for travelers and pilgrims passing by. The social conditions of the time were harsh and cruel even to the point of brutality. The religious endeavored to lay the foundation of the social order by giving the example of kindness, meekness, and charity. Lecky says: "Every monastery became a center of charity. By the monks, the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored. During the darkest period of the Middle Ages monks founded a refuge for pilgrims amid the horrors of the Alpine snows. . . . When the hideous disease of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its

[350] Gibbon, E., *The Decline and Fall.* London, 1838, Vol. II, pp. 318–19.
[351] Cf. Montalembert, *op. cit.*, Vol. II, p. 46.

loathsomeness and its contagion, but also by the notion that it was in a peculiar sense supernatural, new hospitals and refuges overspread Europe and monks flocked in multitudes to serve in them."[352] Neither Gibbon nor Lecky was disposed to exaggerate the beneficent work of the monks. Their sense of justice compelled each of them to recognize the monasteries as great social institutions, exerting a socializing influence upon the people. These great humanizing centers remained inviolate and flourished throughout the wars and conquests of the Middle Ages, the monks leading men to virtue by their own sincerity and self-surrender. The testimony of history shows unqualifiedly that renunciation was the great secret of their achievement in behalf of social relationships; that renunciation, inspired by the love of God and flowing out in love of neighbor, developed their capacity for self-sacrifice and self-devotion and their ability to "spend and be spent"[353] themselves in service. The quality of self-surrender which characterized the religious life of which Gibbon and Lecky wrote is just as essential for the religious life of the present day as it was in mediaeval times. This state of life should justify its existence now, as then, by the high quality of service which it renders.

The primary aim of every religious congregation is the personal sanctification of its members.[354] The secondary end of every teaching religious congregation is education, either elementary, secondary, or collegiate, or all three phases of the work. "The principal end or purpose must be clearly distinguished from the secondary end proper to each institution."[355] The secondary purpose gives the reason of the existence of the individual congregation and bears the relation to the primary purpose of means to end. If the end is attained, it is by the proper use of the means. Therefore, if a person enters a teaching community to accomplish her personal sanctification, she is under the hypothetical necessity of entering seriously upon the high responsibility of the teacher's task. The consciousness of having assumed the work as a life profession, out of appre-

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[352] Lecky, W. E., *History of European Morals*. New York, 1879, Vol. II, p. 84.
[353] II Corinthians, XII, 15.
[354] Cf. *Normae, Rome*, 1901, Art. XLII.
[355] Cf. *ibid.*

ciation of its possibilities, is a perennial influence, stimulating to a professional preparation which will help to give the critical insight to discriminate between educational methods that are merely traditional and those that are based upon scientifically tested data. The consciousness of her vocation to help to the uttermost that God's plan for His world may be realized is a perennial reminder and stimulus to endeavor to attain that power which comes from mastery of her work based on knowledge. The function of education "is not merely to keep us from falling, nor is it to help us to become proper; it is to teach us to love God with all our hearts and strength and mind, and our neighbors as ourselves. . . . In the work of education you enter on a grand enterprise, a search for the Holy Grail, which will bring you to strange lands and perilous seas."[356] Archbishop Spalding says: "The teacher is no longer a pedagogue. but a cooperator with God for the regeneration of the world."[357] *"Quilibet tenetur servare spectantia ad statum suum"* is a fundamental principle. When anyone enters upon a state of life he assumes the duties that belong to it.

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[356] Wallace, William, *op. cit.*, pp. 209, 210. Quoted by Smith, H. B., in *Education as the Training of Personality.* Manchester, 1913, p. 32.

[357] "Development of Educational Ideals," *Congress of Arts and Sciences*, Vol. VIII, *op. cit.*, p. 31.

EDUCATION IN AMERICANISM[1]

Shall we teach law in the primary schools? Now do not smile. I am intensely in earnest.

A few months ago, I was riding in a car in a neighboring city. Two men, evidently from the middle walk of life, were sitting behind me, and I could not help hearing the following conversation: "Well, I see they arrested Bill for stealing a couple of hams;" to which his companion responded: "Yes, and I suppose he will go to prison; if he was a rich guy, there wouldn't be any danger, but a poor devil don't stand no show in the Courts." The other agreed with him, and they proceeded to discuss the subject and to "cuss" the Courts. I wanted to turn around and tell them they were gravely mistaken; I wanted to explain to them that the statement we often hear quoted, "If a man steals a loaf, he goes to prison, and if he steals a railroad he goes to the United States Senate," is a gross exaggeration—nay, a positive libel upon our institutions.

I wanted to say to them, "Go down to the police court of your own city, and you will find that the arrests for minor offenses for the past year have averaged some forty-five each day; and then go to the records, and find that in 90 per cent of the cases, the Courts and the law, have permitted the unfortunates to keep out of prison by the imposition of a nominal fine or the favor of a suspended sentence. I wanted to tell them that, as a matter of fact, out of the thousands of cases tried every day in this country only in a very small percentage (I would say less than 1 per cent) substantial justice is not administered. I wanted to cry out in protest against the source from which the misinformation comes, which is conveying these dangerous ideas to the American people—the yellow newspapers and magazines, and other purveyors of falsehood and scandal.

I recognized in the expressions of the men on the car a deep-seated and dangerous condition of the public mind. Gloss it over as we will, we know that a large and growing percentage of

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our people have no confidence in the law or in the Courts; and they are not limited to what we call our uneducated classes either. It is nothing unusual to hear men prominent in business give utterance to expressions, which indicate at least a doubt, lingering somewhere back in the mind, as to whether or not the Courts are on the square.

We are living in an age, and in a land, where knowledge is free. The doors of schools and colleges and universities swing open to receive the sons and daughters of American homes. We study all of the "ologies," and the "osophies," and as the doors of the schoolroom close we think we are fitted for life. There is nothing in our earthly career with which we come so closely in contact as the law. We hear a man say: "I never had anything to do with the law—I don't want anything to do with the law, or the lawyers, or the Courts; I never had a lawsuit in my life." But he is mistaken in assuming that he never had anything to do with the law, because he has lived under its protection from infancy; it has been by his side from the cradle, either approving his conduct and protecting him therein or disapproving, and furnishing penalities—depending upon the nature of his act. And yet there is no subject in the whole range of human knowledge as to which there is such profound ignorance—nay, as to which there exists such grave misapprehension—yea, such a feeling of contempt, as the law.

The idea prevails that a lawsuit is merely a contest of wits between lawyers, and that the judge is a sort of umpire, whose principal duty is to stand between the lawyers and assault and battery. Nay, more—many assume that justice is bought and sold. Few—very few, indeed—realize that each lawsuit is nothing more nor less than a proceeding governed by certain rules which experience has developed, in which there is conducted an earnest, determined search for the truth: a search for the truth—that is about all there is in the average lawsuit.

And if there is any grave and dangerous conception, it is, that any recognition is given in the Courts to a distinction between the rich and the poor, the high and the low. The wealthy may have the advantage of being able to employ more eminent lawyers, better able to present a case to a Court or jury, but this is an advantage which exists entirely outside the

law, and over which the law and the Courts have no control. The law is looked upon as something mysterious, when in truth a law is nothing more nor less than a rule of human conduct, either enacted by the legislative department of government or recognized by the government as binding upon the people.

Every day it is becoming more apparent that, if this republic is to endure, something must be done to inspire a higher regard for law and for lawful authority. Thinking men and women realize that liberty depends upon law, and that without law, and respect for the law, there can be no liberty. We make our appeals for respect for the law, but it is difficult to talk to people about a subject they do not understand, and I have reached the conclusion that we are unfair and unjust to the people of the nation and to the generations which will be here in the years to come, in permitting our citizenship to remain in ignorance of this all-important subject; and I insist that the sole remedy lies in the education of our children in this field, in order that they may be qualified for citizenship when they must assume the responsibilities of life.

Is it too much to ask that American citizens, when they reach the estate of manhood and womanhood, shall have at least a general knowledge of the details of the government of their country; that they should understand that this "is a government of laws, and not of men;" that in this nation we have no such thing as government except as it exists in the law of the land; that they should know something of this law, not that they be lawyers but that they should know sufficient of the law to inspire a respect for the law, to guard them against the danger of unwittingly violating the law, and to enable them to discern the danger point in business transactions where they should hesitate to depend upon their own judgment, and seek competent legal advice? Should they not know something of the Constitution of the United States and its source of power, and its binding nature, and its supreme place as the fundamental law of the land?

But above all, and most important of all, should they not know—not only *know*, but *feel* the source of the law—the necessity for law, the power of the law, the justice of the law, the mercy of the law; yea, the kindness of the law in dealing with the frailties of humanity; and should they not, as they

start out on life's highway, clothed with the responsibility of citizenship, know—nay, *feel*—that there is not a law in force in a state or in the nation which the people cannot change within constitutional limitations, and also that there is not a constitutional limitation which cannot be modified by the people if they so desire. Should they not feel that the laws are the people's laws—not the lawyer's laws, nor the court's laws; that they are intended for the guidance and protection of the people, and not as tools for knaves? Should they not realize fully that, if there is an unjust law in force in state or nation, that the sin is upon their own heads and that they cannot shift the responsibility to others.

They should not only feel that the laws are the laws of the people, but they should also know that the enforcement of these laws rests with the people themselves. They should keenly realize the force of the fact that this is a representative government, and that there is not today a man in a place of power in the United States, who is not there by virtue of the wish of the American people, expressed directly by their written ballot, or indirectly through selection by someone who was himself selected by the people, by their express wish, as shown by their written ballot.

And they should know that this plan of representation in government does not apply alone to the legislative department, or to the executive, but that it is peculiarly exemplified in the judicial department of government. The judge holds his place only through a commission issued by the people directly, or by their representative. But more directly representative of the people in the field of law enforcement are the juries, grand and petit, composed of citizens selected by the people right from their own ranks; and the members of the grand jury and the petit jury are just as much part of the judicial department of the government as is the judge upon the bench. Each is possessed of certain powers and must perform certain duties, and each is absolute in his own domain.

And right here is something that every citizen should know and feel—that the jury system, instead of being the subject of quips and jokes, is a very important, if not essential feature of our free government. This is "a Government of the people, by the people and for the people;" and one of the things that stirs

me to the appeal here presented is, that you cannot repeat this expression used by Lincoln upon the field of Gettysburg, before an average popular audience, that it does not cause a cynical smile to flit across the faces of a number—a growing number of men and women, because every observing man knows that there are those in the ranks who have lost their faith, who are in their hearts malcontents, cynics, yea, rebels against this government under which they live. But this *is* a government of the people; and the keen solicitude of the Fathers of the Republic that it should continue to be a government of the people is manifest in the provision for preserving, as part of the judicial machinery of the government, the grand and petit juries.

But men and women should know, what few realize, that the jury is not a mere tribunal to hear evidence and decide questions of fact, but that it stands as a bulwark of the liberties of the people against possible encroachment of conscienceless power. Judges are sometimes looked upon as persons of great power, and they have great power. But does the average man or average woman realize that there is no judge and no court in the United States big enough, or powerful enough, to find a man guilty of any offense which would deprive him of his life or liberty. So sacred is life, so cherished is liberty, that in this country no Court can deprive a man of either, until twelve of his neighbors, by their unanimous verdict, authorize it to be done. In fact, in only a few states in the Union, where they have mistakenly abolished the grand jury, can a Court put a man on trial for any offense endangering life or liberty, until a body of men from the ordinary walks of life have by their written authority, in form of an indictment, told the Court that it may proceed. How often, as judge, I have felt the majesty and the power of the people as I have awaited (impatiently at times) the report of the grand jury, speaking in the name of the people, which would grant me the authority, or withhold from me the authority, to call a man to the bar to be put upon trial.

The feeling that in the hands of the people themselves rests the power to punish crime should be a source of confidence in the government, and especially should it be a source of inspiration in the lofty duty of enforcing law and, by so doing, guard-

ing liberty. Am I demanding too much for citizenship? Every one must concede that the future of this nation is to be just exactly what the people shall prescribe. We like to talk of the glory and the power and the grandeur of our country; but all its glory, all its power, and all its grandeur, now or hereafter, sink into insignificance in comparison with the high and holy obligation of bringing to the lives of the people—the common people—the sordid lives—the hidden colorless lives of the millions of humble and, perhaps, obscure men and women and children who live beneath the flag, as much of happiness and peace and contentment and comfort as possible. Herein lies the real glory of the nation.

And all these millions must live under rules of conduct called laws—must be guided by them, restrained by them, protected by them. They are the simple rules of the road as we travel through life side by side with our fellow-men. We cannot separate ourselves from them; they surround us as does the atmosphere we breathe. During every moment of life, from the cradle to the grave, our every act proceeds under the law—the law which protects us in doing the act, or the law which condemns the act, or, perhaps, punishes the act.

Am I demanding too much? Should the average man and woman not know something of the protection which the law gives to the poorest of God's creatures by penalties imposed upon the wrongdoer for the violation of the criminal laws; how earnestly the home is protected; how effectually the hand of the murderer is stayed; how carefully the rights of property are guarded against the criminal or the trespasser. Should they not feel what a dignity is conferred upon the humblest, whose cottage is his castle, sacred under constitutional guarantees from invasion, even from unwarranted search or seizure. Should they not realize (what is too little realized) in what a splendid spirit of sympathy with the misfortunes and weaknesses of men, even though they be self-invited, the law deals with their transgressions. How the law as a rule exempts the homestead from seizure for debt, and even preserves to the family its household goods, wearing apparel, and reasonable food and immediate earnings, and the usual tools with which the head of the family earns his living, all guarded against attachments or execution at the hands of creditors.

Is it not well, especially for those inclined to criticise our civilization and our government, that they be reminded that the debtor's jail is closed, and that misfortune and poverty is no longer a crime. What a pity it is that Wilkins Micawber could not have lived in this age and in this nation where he could let his creditors walk the floor while he enjoyed life with Mrs. Micawber and the twins peacefully waiting for something to "turn up."

Should not everyone who assumes the responsibility of life know something of the foundation of property rights, the sources and muniments of title, what constitutes trespass upon property rights, and the fundamental of bargain and sale. Here again I emphasize that I do not speak of complete lawyer's knowledge, but such as may be a business guide, and such as will sound a warning of danger in dealing in transactions which should never be concluded without competent legal advice.

We hear much about preventive medicine and the prevention of diseases, and we observe with satisfaction the modern advance in sanitary methods which is reducing the death rate; but we hear nothing of preventive law, or preventive methods to avoid legal complications, controversies between men, and waste of money in unnecessary litigation. Of the hundreds of thousands of cases tried in the courts of the United States every year, and all the hundreds of millions of dollars spent in litigation each year, I am satisfied that one-half to two-thirds of the litigation could be avoided, and that three-fourths of the money spent could be saved by the exercise of common sense, and enlightened caution.

How can a man or woman be said to be equipped for life who knows nothing about the elements of contracts which are involved in at least three-fourths of the activities of life? How can they act intelligently without some knowledge of the essential forms required, or at least that certain forms *are* required for certain purposes, and that lack of form may in some cases render an honest contract void and unenforceable?

I would not expect them to know fully what contracts may be oral and what contracts must be in writing; what contracts must be express, and what contracts may be implied; but I would have them know that contracts may be written or oral,

express or implied, and that in a limited number of cases, they must be in writing; and that in certain cases they will not be implied; and most important in this relation, I would have them understand that there is in common sense, in justice, and in public policy, a substantial reason for the rules governing the form and execution of contracts, the details of which may not be by them fully understood.

They should know something of the nature of loans and securities, mortgages, bonds, investments, and the dangers incident to all these important matters. They should know some thing of the distinction between a corporation and a partnership, and the respective liabilities of persons associated therein. How many a fortune has been wrecked; how many a family has been dragged down to poverty because the father or the mother was never warned to avoid the purchase of stock in a corporation until they knew at least something of the relation which the capital stock bore to the assets, and whether its assets were encumbered, and whether the stock issued and to be issued, was for money at par value, or for a vast expanse of clear blue sky, the supply of which one would assume would soon be exhausted.

And how many have suffered financial reverses because they were ignorant of the simple rule, that if they purchase its stock from a corporation at ten cents on the dollar of its par value, under ordinary circumstances, when insolvency comes (and insolvency for a corporation is something like whooping cough in children—they nearly all have it), the creditors can compel the payment of the other ninety cents on the dollar in order to satisfy the debts of the corporation.

How few stop to think that a corporation cannot, legally or morally, give away its stock, or any part of the par value thereof, to the detriment of persons who in good faith extend credit to the corporation upon the faith of its capital stock, which it has a right to assume has been sold at its full value. And how many even of our active business men know, when they buy a share of stock in a bank, and pay full par value, that in case a wreck comes, they can, as a rule, be assessed the full face value of their stock, for which they have already paid, to make up the deficiency, or give the bank stability. I have seen in several instances, this knowledge first come to the

widow and children of large purchasers of bank stock which was left as a valuable inheritance, but which made them paupers.

And insurance, now covering such a vast field of investment; how little is known about this most important subject. I had this called to my attention a few days ago, while riding upon a train. Two men were discussing the death of a friend, caused, as explained, by a rupture of an artery from over-exertion in cranking his motor car. It was disclosed that he had an accident policy which provided for payment of five thousand dollars, in case of accidental death, and it appeared that the company refused to pay, because, as it was stated by one of the men, it was claimed that this did not constitute an accident; and one of them in the discussion said, "Well, the Courts have so held." The other responded, "Oh d—— the Courts; they are crooked. Anybody knows it was an accident."

Had this gentleman who was denouncing the Courts as "crooked" learned the simple truth, he would have known that every insurance policy, of every kind and character, is nothing more or less than a contract or agreement between the parties, and that the liability depends solely upon the terms of the contract or agreement; and had he been observant of the decisions of the Courts he would know that these contracts are construed most strictly against the insurance companies, some Courts going almost to the extent of making new contracts for the parties in order to enforce the payment of the insurance; he would have known that an insurance company has little opportunity of defeating the collection of an insurance policy in any of the courts of the country, state or national.

Had this gentleman known that it was purely a matter of contract right and had he turned to the accident policy of his friend, he would probably have found, what is in practically every accident policy, a specific provision that the company would not be required to pay for a death caused by any accident which did not leave upon the surface of the body somewhere, some visible mark; and he would have known that when the company refused to pay in the case under discussion that they were simply relying upon this valid provision of the contract between the parties. And if he were thoughtful, he would realize that such a provision is necessary for accident insur-

ance companies to protect them against fraudulent claims for deaths claimed to be accidental, but actually resulting from so-called natural causes.

If this gentleman had the training which I think essential to the average man, his mind, instead of finding solution for the problem in the crookedness of the Courts, would have instinctively turned to the question, "Well, what are the terms of the contract?" And having ascertained the terms of the contract, he would have said, "Well, the Courts are right," instead of uttering his denunciation.

I would not expect the average man or woman to understand all the laws governing insurance. It is a big field and sometimes complex and difficult, but I would have them understand that when they obtain a policy of fire, or life, or accident, or health insurance, they are getting nothing except what is expressed in the contract, and the law under which it is issued, and that the policy is nothing more nor less than a contract between two parties. And this knowledge would, I am sure, inspire persons who procure policies to make an examination thereof at the time they are obtained, instead of an examination, generally deferred until after the loss.

And, Oh! how I wish that there was a general knowledge of the simple principles underlying legal liability for injuries or death caused by negligence. How I wish that it were understood that, as a general rule, no damages can be recovered for injuries produced by negligence if the injured person has been himself negligent, which negligence contributed to his injury. These principles and this rule are not modern, but have come down to us from England with the great volume of Common Law which has been the accepted law of most of the States of the Union from the beginning.

How often in actions for damages for injuries or death, in which the uncontradicted evidence showed that both parties by their negligence, contributed to the misfortune, I have been compelled to direct a jury to return a verdict for the defendant; and how often have I observed the interested parties, frequently a widow and her children, express upon their faces the surprise which they felt, and sometimes I have been sure that in their hearts there was a feeling of protest, which, if uttered, would be an expression to the effect that there was no chance to

get justice in the Courts. And as they passed out of the court room, I have often said to myself, "the seed of doubt, discontent and rebellion, has been planted in the hearts of those people because they do not understand."

If it be wise, if it be expedient, nay, if it be necessary that men and women shall have knowledge of the law, how shall they acquire this knowledge, and where, and when? Perhaps you will say that they will get some of this, much of this, in present courses in Political Science—sociology, history, and government, as presented in these latter days in the universities. As to this, I make two observations. First, that it is not sufficient that those who are enabled to take a course in a university, shall have this knowledge. The great majority never enter a university. General Booth used to speak of the Salvation Army as intended for the "submerged tenth." I appeal for an opportunity for knowledge of the law, for the submerged nine-tenths, the majority of whom never get through the high school.

It is in the ranks of the poorly educated, and uneducated, the ranks of those who struggle for a livelihood, that discontent and doubt, and the spirit of rebellion is developed. Here is the fertile field for the agitator, the radical socialist—the I. W. W., and other teachers of anarchy, who cry out "Down with the law;" "The Courts are corrupt;" "The Courts are owned by the rich;" "The poor are slaves;" "The rich are our masters;" "The government is owned by the plutocrats," etc. So that even if those who graduate in universities had this training, which I insist is necessary, it would not suffice.

Second: The courses in the universities necessarily deal with general principles, and the courses are largely and properly, comparative studies of governments, peoples, and laws, and human movements and tendencies. Not the study alone of the laws, of the government, and the people, and the human movements of this Nation, but of other nations as well. The thing aimed at in these courses is largely knoweldge, and means of knowledge and the purpose and value of knowledge. It is largely an effort to train the human intellect, and to develop the powers of discrimination, and study and understanding.

But do not assume that the course of education in law which I here suggest is alone that the people may *know*, that the in-

tellect alone may be better trained. My aim is rather a development of the feeling, *of the spirit.* President Wilson in talking recently to an audience composed of newly naturalized citizens, said:

"The strength of a nation, my fellow-citizens, does not rest so much in its thinking as in its feeling. The heart of a nation is just as pure, just as genuine as the hearts of its citizens, and outside of the heart there is no life."

The course I have in view would aim to train the intellect, but it would be principally psychological, philosophical, and, if I am permitted to use the term with reference to a course of training in our schools, patriotic. I would have no discussion of the comparative in governments, except in so far as a comparison might be made to the absolute advantage of our own form of government. I would not have discussed the extent of the liberty of any other people on earth, except as such study would prove that ours is the land of the free, and except in so far as such study would inspire to higher effort to preserve and extend our liberties.

I would not have pictured the blessings of other lands, except as by comparison the blessings of this land might be exalted. I would not draw the mantle over the weak spots in our government and its administration, but I would expose them only to impress the opportunity, and the privilege, and the high duty, of finding and applying plans to eliminate our weaknesses, to increase our power and to develop our capacity for more complete and exact justice.

I would not permit an expression which indicated doubt or despair. I would no more have planted in the mind of youth the seed of doubt or distrust in our form of government than I would allow the anchorage of the soul to be loosened by the teaching of anything which would unsettle its faith in God.

I would proceed upon my absolute belief, that the most destructive destroyer of human happiness is he who ruthlessly tears away the comfort and support which even a blind faith gives to the human soul, and who fails to replace it with something which gives greater comfort or consolation.

I have no patience with the iconoclast who takes delight in tearing down temples, and who seems to smile as he watches the despair of the victims who are crushed beneath the falling

walls. I tell you that this nation, if it endures, must have more than brilliant intellects—it must have *faith,* it must have confidence. Better to have even a blind faith than halting skepticism founded in a little knowledge. The pilgrim who kneels at the holy shrine, may never have heard the words of Paul in his Epistles; he may not be able to read the Sermon on the Mount; he may not even be able to give a reason for his faith, and yet his soul is strong, and in the day of martyrdom he will be found going to the stake with a smile upon his lips.

I do not use these illustrations to exalt ignorance; I use them to extol the power of faith. Faith in a nation is essential to insure loyalty of effort, fidelity, duty, and tenacity of purpose in every day service, in upholding the power of the nation—the law of the nation, and the liberty of the nation, which without law, is impossible. And faith in the nation is especially necessary in order to develop—nay, to *mold* the spirit of submission, the virtue of humility, which will enable one to bow his head to lawful authority, even though the eye of the mind cannot see the justice of the rule of direction or restraint invoked with reference to his conduct.

We need souls who will cry out even in the hour of personal distress and disappointment, "My Country, may she always be right, but right or wrong, my country!" And we need the spirit which will inspire the expression, "The laws of my country, may they always be just, but just or unjust—the laws of my country!"

May these ideals be realized in this practical age? I see no obstacle save lack of purpose and weakness of spirit. The details cannot be here worked out. It would contemplate a course in the primary school for the little child, whose tender mind is open, and whose heart is undefiled. I would no more put off the teaching of law, and the necessity for obedience to law, and subjection to lawful authority until man's estate is reached, than I would put off until mature years, the teachings of, and the knowledge of God, and the obligations and restrictions of the Ten Commandments.

A course for childhood could be developed which would emphasize the absolute necessity of order and law to peace and happiness. The simple elements of property rights could be incorporated, by which the youthful mind could early grasp the

distinction between *meum* and *tuum*. I would teach them that the Commandment "Thou shalt not steal," which has never been amended or repealed, was not only handed down to Moses midst the darkness, and the thunders and the lightnings of Sinai, but that it also, by legislative enactment in many forms, is part of the law of the land. I would have them know that if this law were universally obeyed, that half our penitentiaries would be uninhabited.

We hear too much these days about honesty being the best policy, and not enough about honesty being the *only policy*, so decreed by the law of God, and the law of man. I would teach them the Golden Rule, but I would also teach them that the great body of the law of the states and the nation, is an effort of our people, feeble perhaps, but earnest, to apply the Golden Rule. "Do unto others as you would be done by" lies at the foundation of every just law, and is but another expression of the great American principle that men are equal before the law. And in reviewing this subject I would emphasize the fact that the modern version of the Golden Rule, "Do others, before they do you," has no foundation in the principles of our law or our government.

I would teach the origin of property rights, the sacredness of the principle of private ownership. I would try to dispel the notion which creeps early into life, that only the sharper who is allowed to evade the law can succeed in life's battle.

I would show what a high place labor holds under the law by pointing out the many provisions for protecting the laborer, by liens for his wages, and by preference of claims for wages, and by exemption of his earnings from attachment or execution.

I would try to have the child learn the simplicity and universality of contractual relations, and the duty under the law of faithfully living up to every obligation. I would emphasize the fact that the obligation of obedience to parents, teacher, guardian, city, State and nation, is not only a moral, but also a legal duty. I would teach the fundamentals of criminal law, showing how every offense invites a penalty, and how closely the law prohibiting crimes and offenses conforms to the moral rules which men should obey without fear of punishment.

And then I would have them understand how, in social organizations, we must all yield something of what is termed our

natural freedom of action, for the general good, and for the promotion of harmony in community life.

I would have them understand how far humanity has traveled from the days when, under the Mosaic Law, recognition was given to the principle of private vengeance, when an eye for an eye, a tooth for a tooth, a life for a life, were given legal sanction.

I would have them realize what they owe to a civilization which has advanced in the settlement of controversies between men, from the wager of battle, the ordeal of fire and water, and hot iron, to the calm, peaceful proceedings before a court of justice which makes no show of power, but which finds its bulwark in the eternal principles of justice and righteousness.

I would have them learn to look at the law from the standpoint of its protection and security, rather than from the standpoint of its restraints and its penalties. But beyond all this, and above all this, I would make dominant the necessity for faith and confidence in the law, and in those who occupy places of responsibility in the making of the law, and in the enforcement of law. I would try to develop a spirit of submission to law, a spirit which even when the reasons for the law were not understood, would yield willing obedience, because it was the law.

I would also try to develop a spirit of submission to all lawful authority—the highest form of patriotism. I would try to strip the mystery from the law and impress the fact of its inherent justice, and through it all I would make a strong appeal to love of country, and the duty of loyalty to country, to confidence in its righteousness, and its intense regard for human liberty, and I would invest the whole course of instruction with the great truth, that we have the greatest, most powerful—the freest, the gentlest, and the most humane nation in the world. I would have the whole course of instruction shot through with the glory of a sublime optimism which would never yield to melancholy or despair.

But you may say that I have outlined a course most difficult for the immature mind of the child. Of course I do not contemplate that all this shall be presented in the early years of childhood. I would have different courses adjusted to their capacity, so that much would be covered in the grade work, and

in the high school courses the subject would be carried into the field of judicial machinery, trials and the enforcement of judgments and decrees. Not of course in that detail which is presented to the student in preparation for the legal profession, but in general outline and in fundamental principle, conveying a knowledge of individual rights so that knowing their rights they would understand the rights of their neighbors; so that they would grasp the great principle that none are favorites, but all are equal before the law.

And is it so difficult? We start early in life teaching our children the laws of plant life. We teach them in physiology the laws of the human body; in geology they seek to read the story of the earth upon the hidden pages of the rocks. They learn the laws of electricity; they study astronomy, morphology, physics. Why not teach them something of the laws governing, directing and restraining man in organized society? Would this be more difficult for them to understand?

But you say that the hours in school are now all crowded. If so, then it becomes a question of selecting the most important. Long hours are spent in the laboratory studying the mysteries of nature under the microscope. Twenty years from now which will be of the greater importance to your child, his knowledge of the anatomy of the hind leg of a frog, or a knowledge of the great principles which underlie organized society and guide individuals in their daily intercourse with their fellow-men, not occasionally, but every hour of life? I am not belittling any field of knowledge but I am insisting that when men and women enter upon the sometimes rough road of life they shall not travel blindly, and grope helplessly, but that they shall have some light to guide their feet.

A child may learn all about electricity, marvelous, wonderful, and in part incomprehensible, but in later life he may never come nearer to applying this knowledge than in the simple operation of pushing a button which says "let there be light;" but no matter what occupation or position life may bring to him, he cannot separate himself from the law which directs his course of conduct in life, and to which he may often have to look for protection against unrestrained cunning, viciousness, or brutality; and no matter what position or place may come to him, upon him will rest a high and holy duty to render a service to his country, which, in my judgment, cannot

be fully and intelligently performed without some knowledge of the laws of his country.

If one does not get this knowledge in school, where will he get it, and when will he get it? What are the sources of knowledge for the average man or woman who has bid good-bye to the schoolroom and started out to meet life's problems? The newspapers, the magazines, the popular novel, the theater, the church.

As to the newspapers and the magazines, what ideas of the law and the courts do these convey to the average mind? What do we see discussed—nay, we see but little of discussion—but what do we see chronicled? A gross scandal, an occasional possible miscarriage of justice which in the nature of things is inevitable, an exaggerated caricature of actual court proceedings, a gross misrepresentation of the attitude of the whole institution and its proceedings. In truth, we scarcely ever see, even in the most conservative and reliable newspapers, anything as to proceedings in court unless it smacks of the absurd or the sensational.

As to the novel, have you ever seen a lawyer pictured except as a wag, a fool, or a knave? And what impression is given of the courts? I suppose our first conception of a court came to us as we, in childhood (curled up in a corner), read that masterpiece of Dickens, "Bleak House," in which we found this description:

"This is the Court of Chancery; which has its decaying houses, and its blighted lands in every shire; which has its wornout lunatics in every madhouse, and its dead in every churchyard; which has its ruined suitor with slipshod heels and threadbare dress, borrowing and begging the rounds of every man's acquaintance; which gives to moneyed might the means abundantly of wearing out the right; which so exhausts finances, patience, courage, hope; so overthrows the brain and breaks the heart, that there is not an honorable man among its practitioners who does not often give the warning, 'Suffer any wrong that can be done you rather than come here.'"

As to the theater, the lawyer is represented as a poltroon or a knave, and as a rule the court is pictured as a seat of trickery and perjury.

Can we not see that unless we educate our children that they

will not only remain in ignorance, but that their minds will be poisoned and their souls darkened with doubt, and that it will naturally follow that in the time of stress, instead of men and women strong in the faith, we will have doubters, if not rebels at heart.

Is it fair to our children, is it just to our country, that we should continue this system? Will the American people shut their eyes to the danger which confronts them? Or will they arouse from their dream of fancied security and in the power of wholesome knowledge give security to the Nation and to the Nation's Flag?

PRIMARY METHODS

One of the chief objects to be attained by the work of the first six or eight weeks in the first grade is to give the children a familiarity with a printed vocabulary which will enable them to read intelligently the first stories to be found in their first book. The selection of the words, therefore, which will be taught in the blackboard and chart exercises must be determined by the demands made by the first book to be put in their hands. For the children who will use the Catholic Education Series, this vocabulary is given on page 323 of the Manual of Primary Methods. It consists of eighty-three words, which should be imparted to the children chiefly through the action method, as explained in previous issues. After the first few words have been acquired by the action method, context begins to lend its assistance. The importance of the context element in revealing to the child the meaning of the new words grows rapidly.

At the beginning of the process of learning to read, the visual memory of the written word must be recalled through the strength of the previous impression or impressions aided by the association with the actions which the word calls forth. This is a slow and difficult process, and to facilitate it one of two lines of action may be followed:

1. Associations may be built up between the form of the words already securely acquired and the form of the new word to be learned. This results in various forms of what is known as phonic method. Thus, if the word "cat" is known, the effort is made to have the child see in the word "rat" a resemblance which consists in the identity of the last two letters, "at," the first letter alone varying. Thus, with the aid of the word "cat," the child may acquire, with comparatively little effort, all the words of the "cat family"—cat, pat, mat, rat, fat, etc. This principle has been worked out in various ways, as may be seen by consulting the various manuals on phonic methods. Experience shows that the children may make very rapid progress in this way, and may soon be able to recognize and call or pronounce a large number of words. But experience has also abundantly shown that the method, in whatever form employed, leaves very undesirable results in the mental life of

the children, the most conspicuous of which has been described as "word consciousness." The children thus trained in reading look at the words instead of through them at the meaning. The printed words, in fact, form a screen which holds the child's attention by the intricate relation of the fabric, instead of forming, as it should, invisible glass through which the mind becomes conscious of the thought which the writer seeks to convey.

2. The second line of procedure seeks in the context aid for the child in the recognition of the new word. Thus, if the child knows the words "I—am—going—after—school," and we seek to teach him the word "home" as a new word, we might place it in this sentence, "I am going home after school." If the word "home" be omitted and a blank be supplied in its place, the child will be likely to supply the word "home," for the context tells him what it must be. Here the new word is recognized, not because of its resemblance to some other printed word, such as "some," "dome," "come," but because the thought which the word represents belongs in a circle of thought which is already in the child's consciousness.

Both the context method and the phonic method presuppose the possession by the child of a certain number of words, through the aid of which the new word is to be acquired. But, apart from this, the two methods have little in common, and the results obtained by their use are, as might be expected, quite the opposite of each other. One leads to "word consciousness," the other to "thought consciousness;" one develops the child into a thinker, the other quite effectively prevents his becoming a thinker; one leads the child into the heart of truth, the other condemns him to remain forever on the surface of things.

The chief concern of the primary teacher in teaching the children to read should be to so teach them that printed language may remain and function in the subconscious region of the child's consciousness, while the thought is made to occupy the focus of consciousness. Every possible precaution should be taken to prevent the converse of this from occurring.

Learning to read involves the development in the child's mind of a visual image of the printed word, the simultaneous production in consciousness of the thought signified by the

word, and the establishment of a secure bond between the two images which will suffice in the future so to link them together that the word will bring with it the thought or the thought will bring with it the word. Both the word and the thought, however, cannot simultaneously occupy the focus of consciousness. If high concentration is to be had, either the thought or the word must remain in the marginal or subconscious field. Now, it is evidently important for all except proofreaders that the thought should constantly occupy the focus of consciousness, while the word should remain and function in the marginal field. The proofreader, of course, who is looking for misspelled words and broken type, must reverse this order.

The stronger of two associated images will hold the focus of consciousness and automatically banish the other to the marginal field, unless this relationship is reversed through the action of voluntary attention. Among the factors which determine the relative strength of one of two associated images priority and association hold the chief place.

It is chiefly because of the importance of the first of these factors that, at the beginning of the first grade, insistence is laid upon the selecting of words which refer to the most vivid portions of the child's consciousness. When the thought-image is strong in the child-mind, his attention may be directed to the word form without endangering the relative strength of the thought-image. But if the thought is not in the child's mind, then attention given to the word is likely to secure for it a place at the center of consciousness in the subsequent repetition of the associated images.

Thought may be more aptly described as a stream than as a stationary thing. Thoughts tend to pass out of the mind, and are only held in the focus of consciousness by an effort. But as one thought passes out of consciousness it tends to bring into consciousness another associated thought. What is true of thoughts is equally true of word images, if the bond between word image and word image has been developed, as is the case in the phonic method, when the word "cat" passing out, may bring in the word "hat," and that, in turn, as it passes out, may bring in "fat." If thought relationships have been developed while the relationship of word forms have been ignored, thought, by the principle of association, will

tend to preserve its place in the focus of consciousness, each thought bringing into the marginal zone its appropriate word image. But if the thought relationships have been ignored while the resemblances of the word forms have been developed, the converse will be the result. The word forms will occupy the focus of consciousness, and the corresponding thought elements will remain in the marginal zone.

The Catholic Education Series was written with the deliberate purpose of keeping out of the child's mind the consciousness of word relationships while preserving and developing thought continuity. The vocabulary developed at the blackboard and chart is used to the fullest possible extent in the first stories of the First Book, and thought continuity is observed from the first page of the First Book to the last page of the Second Reader. The same object has been kept in view somewhat less rigorously in the subsequent books of the series.

While, from the beginning of the First Book on, the context has been chiefly relied upon to aid the child in acquiring new words, the child's vocabulary is too limited to permit of dispensing with other aids. Hence, the action method, with the blackboard and chart exercises, should be continued in a diminishing degree almost to the end of the first grade. The Manual, on page 324, gives a list of the words for the development of which the assistance of blackboard and chart is partially relied upon.

Each story in these two books was written with the express purpose in view of preserving thought continuity and of utilizing the previously acquired vocabulary of the child to the fullest possible extent as an aid to the context method. How far we have succeeded in this will appear by consulting the diagrams given in the Manual on pages 277–279 and 312–316. It will be seen at once that practically all of the stories in the First Book demand some preparation before the child undertakes to read them by the sole aid of the context method. All helps given to master the earlier of these stories will, of course, facilitate the work on the subsequent stories. The diagrams represent the matter as contained in the books, without any blackboard and chart exercises.

After the recommendations for blackboard and chart work have been carried out, the first ten stories are represented by

the diagram on page 338, in which it will be seen that approximately 5 per cent of the words are words that appear to the child for the first time, and about 5 per cent appear for the second time, and so on up to the tenth time. The child, under these conditions, can read the stories with little or no difficulty. It may happen that the context will lead him to supply a synonym instead of the new word, but this will be speedily corrected as he meets the word again and again in the different contexts. At each reappearance the context helps to recall a somewhat too faint memory picture, and thus at each recall the memory picture is strengthened until it is finally recalled without effort.

Repetition is here insisted upon, but as the word constantly reappears in different settings it is repetition without sameness. This difference of setting helps to give definiteness to the thought indicated by the word, as well as vividness to the word image. The image of the thought and the word are both being developed by each successive repetition, and they are being developed in such a way as to give preponderance to the thought. For while mere repetition is helping to deepen the visual image of the word, repetition plus association is giving sharpened definition to the thought. The superiority of this method over the constant repetition of the word as an isolated mental image must be at once obvious, both from the standpoint of interest and from that of thought clarification.

THOMAS EDWARD SHIELDS.

The main purpose of this department is to assist our primary teachers in dealing with the practical difficulties that arise in the classroom. As far as space will permit, it will include a discussion of the psychology and philosophy underlying the rules of method. A letter just received from the Reverend Superintendent of the Cleveland schools, while not containing any difficulties to be dealt with, presents such a clear-cut picture of results that we feel justified in publishing it here. We may add that the little girl in question exhibits just such a knowledge of religion as we had hoped would be imparted by the use of our method. By the time this little girl shall have passed through the work of the fourth grade, she will find no difficulty in gaining a clear understanding of the formulations of the catechism. Moreover, what is true of religious teaching will be found equally true of history and of

the other branches included in the elementary curriculum. The effect of the method in giving pure English idioms and correct pronunciation is sufficiently indicated in the closing paragraph of the letter:

CLEVELAND, OHIO,
February 20, 1918.

DEAR DOCTOR SHIELDS:

Knowing how interested you are in all that pertains to your methods of teaching, I am not loathe to take a little of your time in sending you the following story which is culled from the school happenings of last week. I shall give it in the words of the teacher who was part of it:

"Last Thursday, during the noon recreation, I noticed a number of high school girls grouped around a little child from the third grade.[1] She was amusing the girls by telling them the story of Zan and Bobo, finally coming to that part of the story where Zan's pride leads her to wish to be almost like God. The little girl told this part of the story with a great deal of indignation, shaking her head over the dreadfulness of Zan's pride. The girls were much amused by the child's earnestness and thought it a good chance to draw her out.

" 'Well, Marie, why was that so bad in Zan? If she were good, couldn't she be like God?'

" 'Of course not,' promptly answered Marie, 'she couldn't possibly be good enough to be God.'

" 'But Sister over there, she's good. Could she be God?'

" 'No, she couldn't. Even the Pope couldn't be good enough. Besides, there can be only one God, and He is so good that nobody could ever be nearly that good.'

"At this point I joined the group.

" 'Tell me, Marie, who is next to God?'

"In asking the question I had in mind the Blessed Virgin, and the answer took away my breath.

" 'Why, the Son of God as man.'

" 'Where does the Son of God live?'

" 'He lives in Heaven and in the little tabernacle in the church.'

" 'But the tabernacle is such a little house.'

" 'Yes, I know,' she hastened to assure me, 'but He doesn't mind that, because He takes the form of a tiny white Host. It

[1]This child was 7 years old last June.

isn't a Host, though.' And she kept shaking her head to emphasize the fact. 'But it looks like one. It is really Our Lord.'

"'Why did Jesus take that form?'

"'Because He loved us and wanted to be with us.'

"'Marie, perhaps you can tell these girls how much Jesus loves little children.'

"She then told the story of Christ blessing the little children, and she dwelt with such fondness on the description of the little girl on His lap that I thought it a good chance to test her further.

"'That is a beautiful story, Marie. Wouldn't you love to have been that little girl on the knee of Jesus?'

"'Yes, indeed,' she answered—and after a moment's thought —'but, you know, Sister, we can get much closer than that little girl.'

"'Is not that lovely, Marie?' I said, trying to swallow the lump in my throat. 'Tell us how.'

"'Why, in Holy Communion. He comes right into our hearts, and that's closer than being on His knee.'

"Marie was now attracted by some of her playmates, and ran off to join them.

"'What do you think of that, girls? Almost anyone in her class could have answered as well.'

"'What catechism do they study, Sister?'

"'They have not had any catechism, girls; religion comes into all their work.'

"Just then the class bell rang, and we went to our rooms with a renewed appreciation of what this method is doing for the children, and with delightful anticipation of the happiness of some day enjoying the task of teaching them."

This story has not been exaggerated. In fact, it has lost in the writing.

Father Hayes, of Pittsburgh, called on me the other week. I was delighted to learn that Pittsburgh will use your method next September. He was very anxious to visit a foreign school. I took him to one, and he was pleased to discover that the accent which was very pronounced in the first grade was not present at all in the fourth grade.

Sincerely yours,

W. A. KANE.

THE TEACHER OF ENGLISH

A MATTER OF THE FIRST IMPORTANCE

An editorial on a different subject had been projected for this place, for March, and we were toiling over it when there came to our desk a copy of a Bulletin from the Council of National Defense, State Councils Section, a Bulletin that had just gone out to all the State Councils of the nation. It is Bulletin No. 86, and its theme is of the first importance to every teacher of English in the United States.

It would be hard to overestimate the consequences of this newest undertaking of the Council. Its purpose is nothing more or less than the actual *nationalizing* of all the American people. The means employed is *an universal education in the English language* so that every barrier to unity may be broken down. The Bulletin is entitled "The Americanization of Aliens."

By a happy stroke the Council has pierced to the very heart of one of the most pressing and vital problems in the process of our development as a nation. The war has laid bare the problem in all its nakedness, and now that the guard is down it is time to drive home the decisive blow. A common language means a common thought, and a common thought means an united people—united into a nation with no backward looking alliances to alien origins or interests. The war has revealed that there were and are such backward looking alliances still in odd places among us, and in every instance languages other than our own, and propaganda in these languages, have been the source of alien unity. The problem before us is to prevent a repetition of this dangerous state of things, to make sure that an earlier oversight shall never be repeated. We have unwittingly been encouraging this alien sentiment which no kind or amount of immigration laws and restrictions ever could prevent. We have had no definite policy concerning the instruction of immigrants in our language, and the lack of such a policy has been very nearly our undoing. The war has quickly taught us our lesson, however, and the Council of

National Defense has done a magnificent thing for the future welfare of our country in undertaking the plan which it has announced and suggested to the State Councils in Bulletin 86. It is a plan that should be prosecuted with the utmost vigor, and educators everywhere have a lifetime's opportunity for patriotic service by pushing it boldly forward to a nation-wide consummation.

We are reprinting, in their entirety, those sections of the Bulletin which set forth the scheme in detail. It is information that ought to be displayed gladly before the enemies of the United States. It is such a program as should dishearten them, for it proposes a work that no propaganda can reach and no guns destroy. It proposes the education of the present generation, and thereby their children in the future. If the United States grasps the present and the next generations, and trains their tongues to one common speech, it has grasped the future.

The essence of the plan, as outlined for the Council by the United States Bureau of Education, is set forth as follows:

1. *Need of Americanization.*

A unified American people back of the fighting line is essential to a successful prosecution of the war. There are in the United States 13,000,000 foreign born, and 33,000,000 of foreign origin. The presence of this number, both of aliens and of quasi-aliens, presents the following problems, the solution of which is ultimately connected with the unification of America for the war:

(*a*) Many thousand men of foreign birth, who do not speak English sufficiently to understand military orders and instructions, are now in training camps.

(*b*) Anti-American propaganda to convert the un-Americanized masses into an anti-American population, is being conducted among aliens by enemies of the United States.

(*c*) Industrial difficulties have been fomented among aliens.

(*d*) It is estimated that 5,000,000 foreign born whites do not speak the English language, but speak instead over one hundred languages and dialects.

2. *The National Program.*

The National Program of the United States Bureau of Edu-

cation calls for the following work on the part of the United States Bureau to *"Make English the Language of the Nation."*

(*a*) A nation-wide campaign of publicity to insure the attendance of immigrants at night schools, and the interest of Americans in the project. . . .

(*e*) Distribution of the names of incoming immigrants who are unable to speak English, to the various school authorities.

3. *The State Program.*

Americanization of Aliens Through Education:

(*a*) Education in English. Promotion of the organization of classes in English in night schools, in settlements, and in factories at the noon hour, and (in places where it is deemed advisable) direct organization of such classes at the noon hour or between work shifts. A more detailed statement of the method of procedure is given in Schedule 1 of the United States Bureau of Education.

1. Wide publicity to all classes in English and Americanization which are open to aliens.

2. Stimulation of schools to undertake the education of aliens in English through the distribution to the school authorities of a list of the non-English-speaking aliens in their district.

3. Endeavor to secure State aid for evening schools for aliens, a State supervisor of such schools, State training for such teachers, and, if possible, compulsory night school attendance for non-English-speaking illiterate minors from 16 to 21 years of age, through the appropriate legislative enactment. A model bill for this purpose has been prepared by the United States Department of Education.

4. Endeavor to secure city supervisors of immigrant education under local boards of education in cities having large immigrant population.

5. Arrangement for free texts to be used in teaching English, including patriotic speeches, etc., embodied in simple language.

If this program is pushed to its great conclusion, untold things for the strength and power of the republic should result —a *nation* should be the outcome. With every barrier of lan-

guage down, there can be no apprehension for the future of the United States. It is a lifetime's opportunity for the teacher of English. One speech, one thought, one people—it is a glorious ideal and it shall yet, God willing, be realized.

T. Q. B.

THE PRESENT ESTATE OF SHAKSPEARE

It must considerably bore Shakspeare, gazing pensively across at us from the other world, to observe his plays in danger of becoming that sacred and neglected thing—*classics*. He who once raised the stock company to dizzy heights of glory, he who once played to crowded houses and displayed his nimble genius to the vulgar gaze of the groundlings, he who was distinctly "of the people," he a *"classic!"* To what a sorry pass indeed can one's worldly affairs be brought, when once they are beyond one's mortal overseeing!

There is some comfort still left him on this mortal coil, however, and we hope that he has caught the note of it in spite of all the din of war. The other afternoon, in New York City, Louis Calvert addressed the Drama League at the Plymouth Theater. He spoke heresies, as the commercial stage understands such things, but he delighted the hearts of all the unregenerate "highbrows" who had gathered to hear him.

"The function of the theater," he said, "is not to educate, as most people understand the word, but to amuse. Our lives are divided into hours for play, work, and sleep, and the theater affords us one of our greatest opportunities for play. But when we play we do not have to abandon ourselves to the lightest or lowest forms of entertainment. Cultured people seek culture in entertainment, and the more cultured a man becomes, the more cultured will he be with regard to his pleasures.

"You cannot ask the average man to go to see a play in the name of culture and duty, however. If you do he will probably reply: 'Culture and duty be hanged! I go to the theater to be amused.' And he is right. He should go to the theater to be amused—and he can be amused by Shakspeare as well as by trash. As Prof. Barrett Wendell says, 'The average man is not a vulgar fellow, but a man who combines the traits of gentle and vulgar alike;' and such a man is perfectly capable of enjoying Shakspeare properly presented.

"Yet Shakspeare, the king of entertainers, has lost his hold upon theater-goers of today. The packed houses of Shakspeare actors of a generation ago are a thing of the past. Shakspeare doesn't 'go' on Broadway. What's the trouble? There must be something the matter when the most enjoyable plays ever written fail to please. There is something the matter—and we can easily discover what it is, at least in part.

"In the first place if the average man is bored by a Shakspearean play the fault is probably not in the man, but in the way in which the play is presented. The reason why many of our recent productions of Shakspeare haven't been successful with the public is that they were not true Shakspearean productions. Producers often think they can present Shakspeare adequately simply by putting fine actors in the cast, forgetting that it takes special training and development to make anyone a good interpreter of Shakspeare's characters. It's amazing how even persons connected with the theater fail to realize the distinction between kinds of acting. A manager will pick a man who has spent all of his life in modern plays, put him in a Shakspearean part, and expect him to do it as well as he can do what he has been trained for. Suppose I wanted my picture painted, inquired for the greatest painter in the world, went to him, and found that he was a landscape artist, should I expect him to do my portrait? Why, then, expect an actor to play Shakspeare because he has done well in Ibsen and Shaw?"

This iconoclast had the courage to declare that he would do without "stars," rather than have them overshadow the play itself! He declared boldly that individualism has had positively destructive results upon the playing of Shakspeare's plays. He would, if you please, organize a company made up exclusively of intelligent actors who should engage in at least a year of preliminary training, especially in stock, and who should spend the entire summer away from town in some quiet place next to nature where there could be daily rehearsals and daily absorption of Shakspeare's own spirit. Of course, this suggestion at once brands Mr. Calvert as an absurd idealist. But how much it would please Shakspeare!

The rest of his comments are so horrifying that we cannot refrain from printing them in Mr. Calvert's own words:

"The second reason for the failure of Shakspeare to interest average people at present is because his plays have become text-books in schools and have been made unpalatable by deadly teaching." In this connection he quoted a passage from Walter Prichard Eaton's book, "Plays and Players."

"Mr. Eaton says that Shakspeare 'had no message as Shaw or Brieux has, and his quartos were, so to speak, souvenirs of a pleasant evening in the playhouse or hints of a pleasant evening for those who were not present. Most assuredly they were not text-books, and it would take a bold man to deny the possibility of a connection between the modern decline of Shakspeare on the stage and the fact that his plays were never more generally used as text-books.

" 'More American children grow up today with a supposed knowledge of Shakspeare than ever before, and fewer have ever seen him acted, which simply means that fewer have any real knowledge of him. Most readers, I fancy, have gone through much the same experience that I went through in my school days, and they were spent in a great and famous school, too. We boys sat on benches with our red-bound Rolfe's editions before us, and in a sleepy sing-song some boy droned out a passage, and then the instructor asked him questions to see if he'd read the notes, and then another boy recited and was questioned on the notes, and then the instructor, if he were feeling particularly energetic that day, gave us a bit of a lecture on the beauty of the poetry or on the character of Rosalind, and we openly yawned and waited for the bell, and when it sounded rushed, with a glad stamping, into the open air.'

"But later on in the same chapter Mr. Eaton shows what Shakspeare can mean to schoolboys. He writes:

" 'Those of us who saw Julia Marlowe's *Juliet* when we were schoolboys have never forgotten it, but treasure in our hearts a fragrant memory like a precious standard of loveliness and poetry.' "

Mr. Calvert has discussed a popular revival of Shakspeare with many people, and has found that he is not alone in his faith. Prof. Brander Matthews wrote to him:

"We are in great danger of losing the tradition of Shakspearean acting, and of forgetting the proper delivery of blank verse. We have lost one after another the companies whereby

this art was kept alive: the Booth-Barrett, the Mary Anderson, the Modjeska, the Sothern-Marlowe, the Augustin Daly, and this is the main reason why I think the time is ripe for such an effort as you propose."

Prof. William Lyon Phelps wrote:

"We need exactly the kind of presentations of Shakspeare that you have in mind. The performance of 'A Winter's Tale,' by the New Theater Company, was the finest and most interesting performance of a Shakspeare play I ever saw. The production of 'The Tempest,' though hampered by many difficulties, was immensely interesting, and the hundreds of school children in the house enjoyed every moment of it. . . . Your ideas are not wild or extravagant. . . . It would be a great thing for the young people of America. . . . It will help educate them."

T. Q. B.

NOTES

An unusually interesting exchange of opinions on the subject of American literature and its relation to life took place in the Book Section of the *New York Evening Post* on two recent Saturdays. We present first the antagonist, who is somewhat morose in his outlook although much that he asserts is undeniably true. He says, in part:

"When the field is narrowed by the exclusion of that part of our literature which really deserves the name, any lover of literary art will concede to the critic that the great mass which remains is more or less unrepresentative of American life or of any other life. The reasons are not far to seek. We publish a vast amount of books and magazine material in this country. There is a literary 'market,' to which many take their produce regularly, and to which many more go occasionally; and some very good bargains have been made, as everybody knows. The not unnatural result is that 'literature' is in large measure not so much an art as a business or a vocation. Professorial and private experts advertise in catalogue and periodical their readiness to teach the ambitious 'how to turn their rejection slips into checks.' Literary agents will undertake to make their manuscripts 'salable.' Boastful periodicals whose circulation goes into hundreds of thousands and millions stimulate them by the promise of fabulous prices for the really suc-

cessful product—that is, the product that will please their hundreds of thousands and millions of patrons. The same periodicals, in a kindly spirit of helpfulness, advise them to 'study our needs.' In a word, the 'successful' author writes, not for self-expression, but to meet the approval of an editor whose desire is to increase the circulation of his periodical and raise its advertising rate. He writes to order, and the order is, at all cost, to stimulate the interest of a host of ill-educated readers debauched by weekly and monthly overindulgence. He must strain for cleverness, smartness, snappiness, timeliness, brevity, novelty, and all the other qualities that make for salability and make against art. The artistic impulse, if it ever has existed, is soon killed by the commercial. What is true of the short story is true in lesser degree of the book, and the book is besides almost always the vehicle of some 'purpose'—to preach a sermon, or expose an abuse, or promote a movement—and only secondarily an example of literary art. It is either a bold or a financially independent writer who is not tempted in these days to sacrifice his aesthetic integrity.

"On the whole, in spite of notable exceptions, it may be said that literature in America today, and especially fiction, concerns itself less with life than with livelihood. We have a great many writers, but not very many who look upon writing supremely as an art. If letters are to be truly reflective of life, they must be far more disinterested than is actually the case. If they are to have that emotional quality without which they can only be ephemeral and sterile, mere writing rather than art, they must spring first of all from the fulness of inspired souls. 'So true is it,' says Valdés, one of the most independent and vividly truthful of a group of Spanish novelists, who are at the same time intensely national and intensely individual. 'so true is it that in literature there is no better means of pleasing others than pleasing one's self.' "

Let us now give the protagonist his inning, thereby reversing the usual order. He is a close observer, and somewhat of a philosopher. Aristotle, we venture to think, would have enjoyed his retort! It is: "We may rest assured that Homer wrote neither for self-amusement nor for the benefit of a few intellectuals. The apparent lack of appreciation of our current literature simply means that it has lost touch with the

majority of the public. Lately it has fallen into the pit of individualism and subjectivism, and very few will take the trouble of going after it. The majority of people have come to appreciate other things more than this literary exclusiveness. If anybody is to take the blame for our present literary ebb, the literary artist must shoulder it. For him it will be the choice between the people and the literary salon; between an art that towers like a pyramid, visible to all, and an art that even for the initiated is nothing more than a scattered temple, full of hieroglyphs. *Tertium non datur!*"

It is an interesting fact that the photographs of Maggie Benson in "Life and Letters of Maggie Benson," by her brother, Arthur Christopher Benson, are far more revealing than is the accompanying text. Somehow the letters and the biography proper seem to come short of their subject.

One of the most important book sales held recently in this country took place within the Anderson Galleries in New York City, on February 13 and 14. On those days a Shakspeare library was disposed of, that probably was unique in its kind outside those of the universities. It had been assembled in England over a space of many years, and brought together entirely from the student's and scholar's point of view. It was consequently a library of great critical value and considerable literary importance.

It included no early editions of the plays except the first complete and first illustrated edition of 1709. Its great early treasure consisted in original editions of Elizabethan and Jacobean works, many of which are of extreme rarity and are of vital assistance to the student who would understand the background and atmosphere of the times. Other remarkable features of the collection were thus described in the *New York Times* in announcing the sale:

"The library may be divided into the following sections: Elizabethan, Jacobean, and other rare books which were consulted by Shakspeare while composing his plays and poems; Elizabethan and Jacobean books of great rarity which throw light on Shakspeare's England; first editions of famous old English plays; Francis Bacon collection, twenty-six entries; "The Bond Story" and other "foundation" books used by Shaks-

peare; publications between 1599-1700 which contain specific references either to Shakspeare himself or to his poems and plays; plagiarism, alterations, and adaptations of Shakspeare's plays. With but twenty or thirty exceptions, all of the books were printed before 1700. Mere reprints were invariably rejected. The library comprises no less than 990 books (1,100 volumes), every book perfect and in good condition."

Some of the volumes contained rare and valuable autographs.

The Gift Book Committee of the Militia of Mercy has just published, through John Lane Company, of New York, a gift book of handsome appearance and designed to commemmorate the work of our Naval Militia in the present war. Many distinguished people have contributed, including the President, Lord Bryce, Lord Northcliffe, William Dean Howells, and Gabriel D'Annunzio. Out of all the august company we have chosen two human, modest little stanzas by Herman Hagedorn, for the sentiment they convey:

"There are strange ways of serving God—
To sweep a room or turn a sod,
And, suddenly, to your surprise
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for him.

There are strange unexpected ways
Of going soldiering these days.
It may be only census blanks
You're asked to conquer with a pen,
But, suddenly, you're in the ranks
And fighting for the rights of men!"

There is soon to appear in New York a new magazine entitled *Pan-American Poetry*. Salomón de la Selva, of Nicaragua, will edit it at 132 West 47th Street, assisted by Alfonso Guillén Zelaya, of Honduras; Pedro Henriquez Urena, of Santo Domingo; Martin Luis Guzman, of Mezico, and Prof. John P. Rice, of Williams College. Both English and Spanish verse are to be included.

A great literary mystery has at last been solved, and its

solution throws much light on the vexed question of "What is Genius?" In a letter written very recently, Alice Hegan Rice confesses how she came to write that delicious classic, "Mrs. Wiggs of the Cabbage Patch." Her narrative reminds one a great deal of Corot's first experiments in art on the pages of Madame Corot's shop ledgers. Here is the dreadful confession: "In 1900 a friend suggested that I put on paper some of my experiences in philanthropic work, in which I have always been interested. The idea appealed to me, and I set to work at once. In an old, half-used business ledger of my father's I jotted down my story, writing around the entries and drawing pictures as I went along. When I reached the last page of the ledger I ended my story, no more paper being handy, I suppose. Then I coaxed my father to lend me a typewriter from his office, and I proceeded laboriously to hammer out those twenty thousand words with my two forefingers. I am not sure but that my real achievement, both to myself and my family, at that time was in the typed copy and not in the original. The manuscript was forwarded with many misgivings to the Century Company, where it met with a warm welcome, and the result was 'Mrs. Wiggs of the Cabbage Patch.'"

QUERIES

Q. What reasons might be assigned for the present, or apparent, decline in interest in Shakspeare on the professional stage?

A. For the main answer to this question please see the second editorial at the head of this column. It is apparent, rather than a real decline. Shakspeare has not lost power; it is rather that the professional stage has lost, in considerable degree, the power to play him, and the reason for this loss may be traced, in part, to the present commercial exploitation of the theater, and, in part, to the decline of the stock companies in which many of the old Shakspearean actors received their training. Perhaps, too, we have taught Shakspeare too long as an annotated classic, instead of presenting him as a being of flesh and blood like unto his own characters!

RECENT BOOKS

DRAMA.—*The Story of the Scottish Stage,* by Robb Lawson, E. P. Dutton Co., New York. *The Social Plays of Arthur Winy Pinero,* edited by Clayton Hamilton, E. P. Dutton Co., New

York (1st volume of a 4-volume edition, with critical introduction).

THE ESSAY.—*Hearts of Controversy,* by Alice Meynell, Chas. Scribner's Sons, New York. *Per Amica Silentia Lunae,* by William Butler Yeats, Macmillan Co., New York. *Atlantic Classics* (2d series), Atlantic Monthly Co., Boston.

CRITICISM.—*Some Modern Novelists, Appreciations and Estimates,* by Helen T. Follett and Wilson Follett, Henry Holt & Co., New York. *Booth Tarkington,* by Robert C. Holliday, Doubleday Page Co., New York. *The Confessions of a Browning Lover,* by J. W. Powell, Abingdon Press.

EDITIONS.—*"The Ransom of Red Chief," and Other O. Henry Stories* (illustrated), chosen by F. K. Mathiews, Doubleday Page Co., New York.

GENERAL.—*Pastorals, Letters, Allocutions,* by Cardinal Mercier, P. J. Kennedy & Sons, New York.

TEXTBOOKS.—*Newspaper Building,* by Jason Rogers, Harper & Brothers, New York. *First Lessons in English for Foreigners in Evening Schools,* and *Second Lessons* (ditto), by Frederick Houghton, American Book Co., (Primers for adults).

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

CATHOLIC EDUCATION AND SCHOOLS IN ENGLAND[1]

One of the greatest witnesses to the vitality and promise of Catholic life in England is the growth and development of Catholic education and schools during the past century. The steadily increasing public consciousness of the importance of education found its response among Catholics. They rose to every occasion, and the result is a network of schools, colleges, and institutions which form an integral element in the national system of education.

This, however, has not been accomplished without heroic effort and the relentless pursuit of the ideal of Catholic schools for Catholic children, no matter what their ultimate station in life is to be. The task has been formidable, but with travail and sacrifice it has been accomplished.

At the beginning of the last century the Catholics in England were few in numbers and inconsiderable in the extent of their worldly possessions. Here and there old historic families had clung to the Faith, but the majority of its adherents were of inferior social status. It is estimated that there were only 60,000 Catholics in England when the first relief bill for lightening the penal code was passed, in 1778. London, Liverpool, Bristol and parts of Lancashire and the Midlands claimed the majority of these, but they were insignificant in influence and in public affairs. The Catholic chapels, where they existed, were usually hidden away in some alley or byway, the memory of which is still preserved in "Roman Entry," "Pope's Alley," etc. The last thing desired was public notice. Some were located in mews, and "in their exterior were hardly distinguishable from the adjoining stables." It is important to remember these facts in order to appreciate the great advance that has since been made.

The precarious existence of the Church left little stomach or enterprise for the establishment of Catholic schools, yet a tentative beginning was made in 1762, when a Catholic school was opened at Sedgley Park, near Wolverhampton. The expulsion

[1]From *Catholic Monthly Letters*, issued by the British Catholic Information Society.

of professors and students from Douai in 1793 led to the foundation of the two great colleges of St. Cuthbert's, at Ushaw, and St. Edmund's, at Ware. The Benedictines, who were also refugees from the Continent, established Ampleforth College, in Yorkshire, in 1803, and Downside in 1815. In the meantime, the Jesuit Order, under the stress of similar vicissitudes, had to find a new home for their students, and in 1794 Stonyhurst College, the successor to St. Omer's, was founded in Lancashire.

Thus the blind, persecuting fury of the Continent laid the foundations of higher education for Catholics in insular England. These colleges served for the sons of the gentry and ecclesiastical students, but a beginning was also made in some educational provision for the poor. About ten Catholic primary schools existed in England at the beginning of the nineteenth century. By 1829 this number had increased to seventy. The immigration of Irish Catholics into England from 1846 and onwards led to a more general extension of Catholic elementary education.

Previous to 1833 no grant of public money had been given to assist in the provision of any form of education for the poor. Successive governments had been indifferent to the need, and the voluntary efforts of the Church of England, Dissenters, and Catholics had to keep alight the torch of knowledge for the lower classes, with little public appreciation and no monetary help from the exchequer.

Evidence of some stirring of responsibility was, however, given when a grant of £20,000 was made in aid of public education in 1833, but it was not until fourteen years later that the Catholics found themselves in a position to accept any share in the annual grants, which had then been increased to £600,000. Catholic schools now numbered 311, and in the next twenty years they grew to 383. No Catholic parish was considered equipped until it had its school. Often the mission began in a school chapel, which served the children's education on five days in the week and for the services of the Church on Sunday. The common characteristics of all these efforts was that the educational provision was made, not out of the wealth of the rich, but with the pennies of the poor. Weekly collections from house to house, school pence, and devious little schemes,

together with a small government grant, were the chief sources of income. But the schools were kept going, and a steadily climbing curve of increase in their number was maintained.

The Education Act of 1870 led to a great revival in English education. For the first time, board schools, erected out of public money and giving no definite religious teaching, but undenominational instruction with a Protestant bias, sprang up to compete with the voluntary schools of the Church of England, the Wesleyans, and the Catholics. Whilst these schools had to be built by the denomination and maintained out of an inadequate government grant and voluntary contributions, the board schools were built out of the rates and maintained by taxes and rates. An unequal struggle ensued for the next thirty years. Catholics were determined that, as far as it was possible, no Catholic child should go to a board school for lack of a Catholic school. In spite of their poverty, every year witnessed an increase in the number of Catholic schools. From 350 in 1870 the number rose to 598 in the next five years. More than 658 new Catholic schools were added in the next thirty years, and at the present time there are 1,091 Catholic elementary schools, with accommodation for 388,123 children.

Such a remarkable advance was only won at a great price. It has been estimated that between the years 1870–1902 Catholics have spent at least £4,000,000 in building and equipping new primary schools and in structural alterations to old schools.

Many other voluntary schools found the strain too great and relinquished the struggle with the board schools. Anglicans and Wesleyans allowed many of their schools to be transferred to the local authorities, but it is a proud boast of Catholics that they have not surrendered a single school. In the teeth of clenched antagonisms, they have kept the flag flying, and, looking back upon the grim struggle, with its present-day results, they can truly say:

> "Say not the struggle nought availeth,
> The labour and the wounds are vain."

Whilst between the years 1870–84, 1,200 voluntary schools belonging to Anglicans and Wesleyans surrendered to the school boards, and in the twelve years, 1902–14, the voluntary schools have diminished by 1,628, Catholics have not yielded a

single school, but they have added to their number almost every year.

But the strain and anxiety were intolerable. Every advance in education meant additional capital outlay and increase in current expenditure to keep the pace. From a cost of 25/4 per child in 1870, this rose to 46/4 per head in voluntary schools and to 60/9 per head in board schools in 1902.

The government in this year came to the rescue with an education act which placed all schools upon the rates for maintenance. Catholics, Anglicans, and other supporters of voluntary schools were still to provide the school buildings, but the salaries of teachers, the cost of books and stationery, fuel, light, and cleaning were to be charges upon the rate raised for education.

This was a great and beneficent measure. It acknowledged the work of the voluntary schools, and gave them a measure of equality with the board schools. The powers of the local authorities were increased, but the religious character of the school and its teaching were safeguarded by various provisions relating to managers and teachers. Although the schools were fully maintained from the rates, each Catholic school had four Catholic managers and two representatives of the authority. These had the power of appointing teachers, and the full control of the religious teaching was placed in their hands.

The act still remains in force, and we have in Catholic schools maintained by the local education authority a Catholic atmosphere permeating all the teaching given in them. Religious have charge of many schools, and the members wear the habit of their Order. They are paid according to the same scale as the lay teachers. The head teachers select the school readers and the literature. Holy days of Obligation are observed, and the schools closed on these occasions. The Catholic children are examined annually in religious knowledge by the Catholic diocesan inspectors. Crucifixes are to be seen on the walls of Catholic schools, and the sacred pictures and statues leave no doubt as to their identity. Neither government inspectors nor local officials have power to interfere during the time set apart for religious teaching. This is inviolable, and during this religious time the priests of the mission usually visit the school and supplement the lay teachers' efforts.

On the secular side, Catholic schools are treated exactly as other public elementary schools. The local authority is bound by law "to maintain and keep them efficient." If the authority should fail in its duty, the Catholic authorities can appeal to the board of education, and, if still dissatisfied, to the courts of justice. The most efficacious plan, however, has been for Catholics to exercise their rights as citizens and change the complexion of a recalcitrant local authority by their votes at the polling booth. But on the whole the responsible authorities have been eminently fair, and since the Act of 1902 came into operation the Catholic schools have made great strides in the efficiency both of secular and religious teaching. The schools are better staffed than in the old days; the teachers are more highly qualified and better paid; classes are smaller in number, and the children have the advantage of free medical inspection and treatment and of free meals in necessitous cases.

The general election of 1906 returned to the House of Commons a majority of members opposed to the educational settlement of 1902. Nonconformists resented rate aid for Church of England schools, which they regarded as mere outposts for the maintenance of the Established Church as the state church. Catholic schools were involved in the fray, since they were also nonprovided schools, *i. e.*, schools not provided by the local education authority, but by a religious body. In the struggle which followed, education bills were introduced in 1906, 1907, and two in 1908 which sought to put the voluntary schools in an inferior position and give predominance to the provided schools. The determined resistance and solidarity of the Catholic body helped in the defeat or withdrawal of all the hostile measures. Since then Catholics have gone on quietly consolidating the position of their schools in the national system, and it is unlikely that any political party will seek to challenge what has been so bravely won.

Catholics have taken a definite place in the national life of which their schools are the symbol and outward sign. The mists of old prejudices and bigotry have been dispelled by greater knowledge and appreciation of Catholic life and principles. In education there has been no faltering or compromise on the irreducible minimum. This is Catholic schools for

Catholic children, taught by Catholic teachers, with adequate safeguards for the continuance of their Catholic character. An almost general acceptance of this has been secured, and its shield is the universal good will and toleration which prevail.

So far elementary education has been chiefly considered, because Catholic action has largely centered round it. Space now forbids much reference to the six Catholic residential training colleges for primary school teachers, to the excellent Catholic secondary schools and colleges, to the four Catholic halls at Oxford University, and the one at Cambridge. The Catholic certified poor-law schools, numbering forty-one, the seven reformatory schools, and the twenty-six industrial schools can only be mentioned.

Sufficient has, however, been written to show the pulsating Catholic life and the splendid vigor that carries sap to all branches of Catholic educational work. Surrounding all is the good will of a community which now recognizes that the most tenacious adherence to religious principles and practice as Catholics is not incompatible with the highest devotion to the community and the state as citizens.

W. O'DEA,
Member of the Catholic Education Council of Great Britain.

THE TEACHER

Teaching is the most honorable occupation in which anyone can engage. It is the most self-respecting business on earth. In it one knows he is earning his salt if he is faithfully fulfilling his duties—he is justifying his existence among men; he is doing his bit for the state, and he is serving the Lord.

No profession offers such constant inducements to be honest, truthful, humane, and intelligent. The teacher has the most admirable of all opportunities for the development of high character.

The teacher's influence I reckon to be the most far-reaching of all. No reform is of much value that is not begun with children. It is more honorable to teach school than to make money, or to hold high office, or to lead an army. "The durable satisfactions of life," says a recent article, "come faster, in greater variety, and stay longer for the live and growing

teacher than for any other human being except the teaching person called by some other name." The teacher has the greatest opening for intellectual advancement, for we learn more by teaching than we do by studying.

The money reward of teaching is not large, but the wise person will prefer to teach at half the salary he could get in any other calling. Teaching is hard work. But it is the kind of work that strengthens and constantly refreshes life, and not exhausts life, when pursued in the right spirit.

DR. FRANK CRANE,
The San Francisco "Call."

FORMAL DISCIPLINE[1]

Matthew Arnold speaks of having for more than twenty years gotten his living by inspecting schools for the people and of having seen as he went in and out of them that "the power of letters never reaches them at all." Yet he never lost the conviction that "to know the best that has been thought and said in the world" is the chief duty of man. For such a knowledge, system in our reading is necessary, he declared. Without system, reading is idling. "Culture implies reading, but reading with a purpose to guide it and with system. He does a good work who does anything to help this; indeed, it is the one essential service now to be rendered to education."

Year by year the conviction grows that the thing which makes a given form of activity educative and distinguishes it from acts which pass by that name, but which are not in the slightest degree helpful, is its purpose. Without purpose, clearly conceived and definitely apprehended, teaching and learning are both impossible. Unless one shoots at a target, he does not really learn to shoot, but is engaged instead merely in making a noise with the gun. In recent days we have been learning to look upon the difficulties which young people have in getting an education and their remarkable lack of interest in either the whole or in certain parts of that process, and the aimless dreaming which they show and the stupidity which they exhibit as due to our habit of setting up targets of low visibility for them, rather than to any lack of mental energy or

[1]An address before the New England Association of Teachers of English, Boston, March 17, 1917.

moral vigor on their part. We begin to see quite clearly that, insofar as we have failed to invite them to keenly purposeful activity, we have been guilty of habituating them to slothful indifference, purposeless work, aimless achieving, and disorganizing and spiritless effort. Under such tuition, they do not learn to use their minds, but, rather, to misuse them. The effort to make education purposeful is, therefore, nothing short of an attempt to save souls. It seeks to substitute for the letter which deadens the spirit which augments life. It opposes to routinary lessons, whose objective no one comprehends, lessons whose aim is so specific that every student will feel the challenge to show his ability and perfect his skill in them. Such teaching will not turn out washed-out, confused, and inarticulate minded graduates. Instead it will say to the student from his first day to his last in school: "You are here to learn to do certain things which the race has found that it cannot live without doing. Every lesson has a specific aim, which you are first to see, and then, if possible, to accomplish. The question for you, at all stages of your course, is, can you do these socially necessary things?" Such a reconstruction of our purposes as will permit the student to become a conscious developer of indispensable skill in the several human arts which are the basic tools of life nowadays is the reform which is now on foot in education.

ERNEST C. MOORE.

School and Society, February 16, 1918.

THE DEVELOPMENT OF THE CHILD'S ACHIEVING POWER

The saddest experience in connection with the development of humanity under the wrong methods of training is the loss of the child's natural achieving tendency. Every normal child reveals a self-active, self-propelling, achieving tendency as soon as he can creep. He has a vision of something to do, and he promptly attempts to do it. The love of doing is the strongest love of his nature; the joy of doing is his deepest joy.

In his childhood he reveals three dominant tendencies—to do, to do what he plans himself, and to do in cooperation with other children. These three tendencies are the most essential elements of true character. They are the elements that enable humanity to make progress toward a higher civilization.

The weakening of these tendencies in human lives is the result of negative training. All good elements in character are positive, and true training should be directed to the development of the positive elements. Yet in the past this simple and manifest proposition has not been practiced by most of those responsible for the training of children. The good elements, the positive elements, should be more dominant in adulthood than in childhood. It is an unfailing law that cannot be too often stated that the better elements in human nature, under proper training, develop most rapidly. It is also profoundly true that the higher elements in our moral natures turn to evil instead of good, and degrade us instead of uplifting us when their development is interfered with by coercive or negative training. Power does not die as the result of bad training. It becomes evil when it is meant by the Creator to be good. No boy is bad till he is made bad by bad training, and the dwarfing of his best powers leads to the swiftest and deepest degradation.

The training of the past has been almost universally devoted to the negative elements of power and character. This is a fundamental error. The stopping of wrongdoing has been supposed to develop right elements of character. This error is mainly responsible for weakening the achieving tendency of the race, and thus robbing men and women of real power and truly effective character.

Solomon said, "Train up a child in the way he should *go.*" Adulthood has attempted to train him in the way he should "*don't* go." The words still used in child-training are mainly negative, not positive. Children are told to "don't" instead of to "do;" to "stop," instead of to "go on;" to "quit," instead of to "persevere;" to be "quiet," instead of to be achieving. "Don't," "stop," "quit," "be quiet," are all power-destroying commands.

It would be infinitely more productive of character power in the child to do wrong continually than to become a "don'ter," a "stopper," or a "quitter." His wrongdoing, at any rate, develops his habit of doing, his power to do, and his creatively constructive and achieving tendencies. It preserves in his life the elemental productive and transforming tendencies of his nature, so that, when in mature life he gets a good ideal or is stirred by a high emotion, he has the tendency, the habit, and the power to try to achieve his ideal. Without these, there

can be no vital, positive character. *The millions of men and women who fail even to try to do what they know they ought to do are sufficient to prove the character-perverting influence of the coercive, negative training of the past.*

The child should never lose his achieving tendency. The way to force him to lose it is to stop his achieving; the way to develop it and make it the dominant tendency in his life is to keep him doing what he plans himself, and thus develop his achieving tendency into the habit of achieving. The only way to make effort to achieve a habit is to guide the child in the achievement of his own plans. Originality of motives and energetic efforts to achieve them are the real causes of habits. The child may be original and energetic in wrongdoing as well as in doing right. It is not at all necessary, however, that the child should develop his achieving tendency by doing wrong. The world around him is full of interesting opportunities to do good, so that he should like to do, if wisely trained, positively, not negatively. If he is doing wrong instead of right, he is not to blame; his trainers are to blame. If he is doing wrong, it is because at the moment wrong is the most interesting thing to him. Whether he is trying to do a right thing or a wrong thing, the thing he is trying to do is the most interesting thing to him. If anything else were more interesting to him at the time, it is clear that he would be trying to do it. All that his trainers need to do is to secure the transfer of his interest from the wrong he is doing to some right thing in his environment which is adapted to his stage of development.

If the right, brought to his attention as a substitute for the wrong he has been doing, is appropriate to his present interests and to his present powers of achievement, he will plan the good and work to achieve it with as much energy as he showed in planning and achieving the wrong. To doubt this means that the influence of Divine power is evil instead of good in the child's life.

The child loves to be constructive better than to be destructive, and to be productive better than to be wasteful. He is destructive and wasteful so often because he has not been provided with suitable materials and stimulated by sympathetic appreciation of his efforts to be constructive and productive.

Every child, undwarfed by negative methods of training,

undiscouraged by lack of appreciation, and undeterred by adult criticism, longs to render loving service in the home. The desire to give loving service is usually driven out of the child's life by negative training, by lack of appreciation, and by adult criticism or impatient reproof. It should develop more rapidly than any other element in character, because it was intended to be the highest element in character; and the higher the power, the more rapid and the more unlimited are the possibilities of its development.

Loving service and achieving power are definitely interrelated. The one is the complement of the other. Without achieving power, loving service is but a beautiful ideal, which gradually becomes less stimulating, less productive of action, and ultimately loses its kindling power. Without the ideal of loving service, achieving power becomes an agency of selfishness and loses its dynamic energy in impelling humanity to a higher degree of civilization. Developed together, as they should be, each contributes to the growth of the other, so that the ideal of loving service becomes more dominant and achieving power becomes more efficient. Thus both become effective agencies in promoting human happiness and character and in contributing to human progress.

Self-control has meant, and to a large extent still means, power to keep away from evil. The true ideal of self-control is power to direct our energies, physical, intellectual, and moral, in the achievment of good. Responsibility, too, has been treated negatively. We have taught children their responsibility for the evil they do and have failed to reveal to them their vital responsibility for achieving the good they have power to do. We have dealt with a self-consciousness negatively as a weakness instead of positively, as a central element in vital power. There is a consciousness of self-weakness resulting from a failure to develop a consciousness of self-power; power to see new ideals and power to achieve them. Both the power of vision and the power of achievement develop progressively by achieving as far as possible our visions of today. A true consciousness of individual power makes it possible to have true consciousness of responsibility, and these are the vital forces that impel men to duty.

Goodness has been regarded as the absence of badness. This

is an incorrect and misleading view. The fact that there are no weeds in a field does not produce a harvest of good grain. The truth is that a badness is lack of goodness. Goodness is positive; badness is negative. The true purpose in training should not be the weak ideal of restraining badness, but the vital idea of making goodness achievingly and transformingly productive.

There are some who yet believe that children do not like to work. There are, unfortunately, some such children, but they are man made, not God made. They are the products of negative training; of coercion, not of creativity.

"Children will play all day without getting tired, but set them to work and they will be tired in an hour," say unbelievers in childhood. If we treated their play as we treat their work, they would soon tire of play, too. Make the boy play baseball for an hour before breakfast, send him out again to play baseball until noon, and drive him to the baseball field to play all afternoon, and he will soon hate to play as much as badly-trained boys hate to work. Both play and work become distasteful through the improper intermeddling of adults; both play and work are effective agencies in the character development of the child when adulthood is the reverent partner of the child in the achievement of the child's own plans.

Boys who are supplied with essential tools and with materials adapted to their stage of development do not tire of working if they are allowed to make their own plans. "Oh, yes," say the unbelievers, "they may work if you let them do as they like." That is what they should do, what they must do to develop power to plan and power to achieve.

There is little development of the highest and most effective kind for the child in achieving the plans of adulthood. He naturally gets tired of working out the plans of others, because such work calls into activity the less important elements of his power and character. Interest, to be productive of satisfactory results in developing higher power of interest, higher powers of achievement, or higher powers of character, must appeal to the whole child. In responding to the request or command of an adult, a very small part of the child's real nature is called into activity, and that part is not his selfhood.

When unbelievers in childhood and in the new revelations

regarding the training of children through their own self-activity have been convinced that children really do love to work when they make their own plans, they still raise a final objection. "Yes," they admit, "they will work on without losing interest, but they will not stick to one kind of work."

The answer to this objection is clear to those who study the true growth of childhood. The young child should not continue long at one kind of work. He is in a world new to him. One of the most important things for him to do is to learn his relationships to his environment and his power to transform conditions in it in harmony with his own ideals. If he works at ten different kinds of work in a day, he has grown probably ten times more than if he worked all day at the same kind of work. He has become conscious of his power to transform conditions in ten ways instead of in one way. Working ceases to be productive when the child has lost interest in it. Variety in original planning and in new aims and efforts to achieve is the surest interest sustainer. Hence the child enjoys doing many things in a day.

If persisting in doing one kind of work would develop a child more than doing ten kinds of work, the Creator would have made a child with an unchanging interest. He did not do so, and so the normal child does not "stick to one kind of work." In doing many kinds of work each day he is becoming acquainted with his material environment, with the fact that it is transformable, with the still more revealing fact that he has original power to see new ways in which to transform it, and with the great practical revelation that he has power to transform it in harmony with his own plans. In other words, he starts to grow in his life the vital apperceiving centers of vision and of the realization of vision by his achieving power.

The child who has become conscious of his power to transform the material conditions of his environment by operative processes that are really his own from conception to achievement will in mature life have visions of the need of reforming the intellectual and moral conditions of his environment, and, more important still, he will have the habit of reforming conditions that need improvement.

In every department of the work in the kindergarten; in the varied occupations, pasting, mat-weaving, sewing, etc.; in stick-

laying, tablet work, peas work, etc., and in using the "gifts," the child, day after day, makes original plans which he successfully achieves. Many other advantages result from his work, such as development of interest power; revelation of definite mathematical conceptions and of their relationships to each other and to the universe; art ideals, constructive ideals, and ideals of joy in work; but the greatest advantages are those with the development of the natural achieving tendency of every normal child.

The true development of this tendency will make it the dominant element in the life of each individual. It will give life real value; it will make the ideal of loving service vital; it will reveal creative work as the most productive source of happiness.

It will be worth while to reveal higher visions of truth to men when their training has given them the habit of trying earnestly and persistently to achieve their visions.

JAMES L. HUGHES, LL.D.,
The School Bulletin, January, 1918.

CURRENT EVENTS

CONSECRATION OF BISHOP GANNON

The Catholic University rejoices in the elevation to the episcopate of one of her alumni, the Right Rev. John Mark Gannon, D.D., who was consecrated Auxiliary Bishop of Erie on February 6. The ceremony of consecration took place in St. Peter's Cathedral, Erie, with the Right Rev. Michael J. Hoban, D.D., Bishop of Scranton, the consecrating prelate, and the Right Rev. John J. McCort, D.D., Auxiliary Bishop of Philadelphia, and the Right Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg, assistant consecrators. The Rector of the University, the Right Rev. Thomas J. Shahan, D.D., preached the sermon, an eloquent discourse on the powers, functions, and duties of the episcopacy. The diocesan clergy attended the ceremony in a body, and many priests from neighboring dioceses were also present. Among the prelates who attended were the Right Rev. Dennis J. Dougherty, D.D., Bishop of Buffalo; the Right Rev. J. Regis Canevin, D.D., Bishop of Pittsburgh; the Right Rev. Thomas F. Hickey, D.D., Bishop of Rochester, and the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, whose recent illness, it was feared, would prevent his presence.

Bishop Gannon is a native of Erie. He entered the Catholic University in the fall of 1902, after having been a student of St. Bonaventure's College, Alleghany, N. Y. He obtained the Bachelor's degree in theology in 1903 and the Licentiate in 1904, his dissertation being "Free Will and Grace." At the time of his appointment to the episcopate, Bishop Gannon was pastor of St. Bridget's Church, Meadville, Pa., and Diocesan Superintendent of Schools.

THE SCOTTISH EDUCATION BILL

In our February number was printed a general account of the proposed reform of the Scotch educational system. Only slight reference was given to the possible effects of the new legislation on Catholic schools. Our readers will be interested

in some expressions of opinion on the Catholic side. *The Catholic Times and Catholic Opinion* of London, said of it on December 21:

"The education bill for Scotland, introduced on Monday by Mr. Munro, contains proposals for an important change in the position of the Catholic schools. The government has at last recognized that the children attending the denominational schools are as fully entitled as others to state aid for educational purposes. The denominational schools providing elementary education are, therefore, to be transferred to the local education authority, and will be managed in the same way as the board schools. Provision for religious instruction is to be made in accordance with the views of the present managers, and in respect to faith and character the teachers who will be appointed to impart this instruction must be acceptable to the managers. The details of the bill must be examined before it can be said whether the arrangement will prove wholly satisfactory, but it is only fair to acknowledge and welcome the manifest disposition to renounce the policy of penalizing Catholic children on account of their religion. The Catholics of Scotland have taken a most creditable part in the war, and it would be nothing less than an iniquity if the government continued to differentiate against their children—one-eighth of the school population of the country. As our columns have borne testimony, the Catholics of Scotland have protested without ceasing against the injustice to which they have been subjected."

A prominent Catholic educator said, in the course of an interview published in the same journal on January 4:

"In general, the bill follows closely those proposals of educational reform which for years past have been strenuously advocated by the teaching profession and by many leading authorities among administrators and managers of education. I find myself in full agreement with the main proposals of the bill, but I should vote against it and fight against it with all my power as it stands at present. . . .

"Under the present utterly unfair mode of election for the town council, we Catholics of Glasgow, although numbering more than 200,000, cannot secure any representation at all among the councilors. If the council were truly representative

of the population, we should have not less than one-fourth of the seats.

"Regarding the chief change of all the proposals in the bill—the compulsory transference of our Catholic primary schools to the educational authority—I find myself entirely in agreement with what has been written in the Catholic press. The change is most desirable for the managers, at present overburdened with financial difficulties; most desirable for the teachers, now grievously underpaid; desirable also for the children, who stand to benefit by better equipment and more liberal staffing; but further safeguards are necessary in order to maintain the religious character of our schools. Without these, it seems to me that our schools might tend to become as little really Catholic in character as the board schools are Presbyterian. It is well known that in the board schools there is little religious teaching worthy of the name, and that many of the teachers have ceased to believe in the religion they are supposed to teach. Unless larger powers are given to the new school committees, at least in the case of the committees of transferred voluntary schools, I think this danger would be very real. It should be made compulsory instead of optional (Section 5 (2)), in the case of these schools, for the education committee to delegate powers and duties to the school committees, making these latter bodies acting managers of their schools under the final control of the education authority. Otherwise all kinds of bad results may ensue. But all these matters will, of course, be considered carefully by the Catholic Hierarchy, by whom we shall be safely guided.

"There is one detail to which I would respectfully direct public attention, relating to secondary schools. Here I am on familiar ground, having been closely connected with Catholic secondary education for a considerable period. Most secondary schools are centers attended by pupils from other districts. Probably almost one-half of the secondary pupils attending school in Edinburgh and Glasgow come from outlying districts. Now, under the Act of 1908, secondary schools received large payments in respect of such pupils from the educational authorities of their several districts. In the case of the school in which I am particularly interested, the largest of the three grants, on which it is mainly dependent, comes under this

heading. The principle on which it is levied is perfectly just. It tends to redress the hardship of one district making use of the educational advantages of another district gratuitously, and at the same time it saves the necessity for making provision for secondary education in districts where a large demand for it does not exist.

"In the case of voluntary schools, I cannot discover any provision in the bill for covering this important grant, and I cannot understand why such provision should not be made. Presumably, it is intended that each large school district shall provide its own secondary schools. But in the case of burghs, which are given the status of counties for the purposes of the measure, there will still be large numbers of children attending such schools in districts outside the boundaries of their own. It would, therefore, be obviously most unfair if the educational burden thus thrown upon certain educational centers is not met by an adequate grant from some source. It is very difficult to see, at present, how Catholic secondary schools will be affected by this bill financially. The grant that I have already referred to disappears without any distinct guarantee of compensation.

"The question of the provision of new Catholic schools, where occasion arises, is also a very important point which is not covered by the present bill. There must be an arrangement to meet such needs before the bill can be made satisfactory to Catholics."

NATIONAL COUNCIL ON TECHNICAL EDUCATION

Announcement has been recently made of the formation of a national council on technical education. With the approval of the Secretary of War, an advisory board of educators has been appointed to cooperate with a committee of army officers in the mobilization of the schools and colleges of the country to provide for the technical education of men needed particularly for the ordnance bureau and the signal and engineer corps.

The committee of officers, authorized under a general order, is to be known as the committee on education and special training, and is composed of Col. Hugh S. Johnson, Deputy Provost Marshal General; Lieut. Col. Robert I. Rees, of the General

Staff, and Major Greenville Clark, of the Adjutant General's Department.

The advisory board of educators consists of Dr. Samuel P. Capen, specialist in higher education, of the United States Bureau of Education; Dr. Charles R. Mann, of the Carnegie Foundation for the Advancement of Teaching and the Massachusetts Institute of Technology; Dr. James R. Angell, of Chicago, dean of the faculties of the University of Chicago; J. W. Dietz, of Chicago, Director of Education, Western Electric Company, president of the National Association of Corporation Schools, and James P. Munroe, of Boston, member of the Federal Board for Vocational Education.

ANNOUNCEMENT OF RELIGIOUS EDUCATION ASSOCIATION

War conditions led the Religious Education Association to give up its annual convention and to hold instead a conference designed for leaders and professional workers on "community organization." This will meet in the Hotel McAlpine, New York City, on March 5 and 6.

SCHOOL TEACHERS ORGANIZE UNION

The teachers of the elementary schools of Washington, D. C., on January 18, formed a permanent organization to be known as the Grade Teachers' Union. A constitution was adopted which provides for an executive committee composed of the officers of the Union and teachers from the grade schools of the city. One representative was appointed for each two grades, starting with the first, the kindergarten having a special representative. It is reported that the Union will be affiliated with the Central Labor Union and the American Federation of Labor.

COEDUCATION PERMITTED IN VENERABLE COLLEGE

News reports have it that the State Legislature of Virginia, on February 19, voted in favor of admitting women students to the courses of William and Mary College, an institution founded in 1693.

RELIGIOUS EDUCATION ABOLISHED IN RUSSIA

According to press despatches reaching this country on February 5, Nikolai Lenine, foreign minister of the present government of Russia, signed an official decree, on February 3,

absolutely separating the church and the state, eliminating church income from the state and confiscating all church realty, furnishings and paraphernalia. The decree stipulates that religious societies may continue to use the property exclusively for religious services, although the title is vested in the state.

Religious freedom is guaranteed so long as religious societies do not interfere with social order, limit the rights of individuals or hinder the republic. No religious scruples are to exempt persons from their duties as citizens. The religious oath is canceled and replaced by promise.

Marriage ceremonies and birth registrations are to be performed by the civil authorities. Religious teaching is abolished in state schools, and in private schools with a similar curriculum.

No state assistance will be given to any church society or religious agent. No religious society will be permitted to own any property, but will merely be permitted to borrow it from the state for church services.

In the orthodox churches some of the priests laid strong emphasis on the assertion that they did not object to the surrendering of church treasures to save Russia from a foreign enemy, but urged the people to fight to the last rather than surrender the holy images to the custody of the Jews, many of whom, they declared, were holding most important posts in the Smolny government. The protests in this respect assumed an anti-Semitic character.

Because of the seizure of the Alexander Nevsky monastery in Petrograd by the bolsheviki and other attacks on church property elsewhere, taken in conjunction with other circumstances attending the latest revolution, the Most Rev. Dr. Tikhon, patriarch of all Russia and metropolitan of Moscow, issued, February 3 at Moscow, an anathema threatening the participants with excommunication and calling on the faithful to defend the sacredness of the church.

In connection with the seizure of Alexander Nevsky Monastery, which occurred by order of Madam Kolontay, minister of social welfare, there was a riot and a sharp struggle, in which the monks fought the red guards. One monk, named Stipetrov, who was wounded, died in February, according to this report.

A note in the London *Catholic Times and Catholic Opinion* of January 25, is pertinent in this connection.

"The political changes in Russia have attracted so much attention, both amongst the Russians themselves and people of other nationalties, that a dangerous campaign which, according to a correspondent of the 'Church Times' who writes from 'somewhere' in that country, has been making progress there, has received little notice in the Press. He states that since the revolution of 1917 certain forces have been engaged in a campaign for the destruction of Christianity and of all religious belief in Russia, that their ideals are those of the French revolutionists who set up the Goddess of Reason at Notre Dame, that political teachers, one of whose principal designs is to ruin the faith of the peasants, have been sent to the villages throughout the Empire, and that in Cronstadt Cathedral the great figure of the Crucified has been torn down and removed, and a monstrous form symbolising 'The Freedom of Mind' placed in its stead. It is to be hoped the movement is not so extensive or so successful as the correspondent believes. The Russian peasants are intensely religious, and it is not likely that they would readily listen to the doctrines of the enemies of Christianity. The revolutionary leaders have not shown any distinct hostility to religion, and the arrangements made with the Catholic Church are indicative of a tolerant spirit. Russia can hardly escape altogether the influence of the work of anti-Christian propagandists; but the peasants, as a whole, are a profoundly God-fearing people."

PUBLIC SCHOOL ENROLLMENT AND THE WAR

Enrollment in American public schools has been affected by the war, but not to the extent of making it less than last year, according to figures compiled by the Department of the Interior, through the Bureau of Education. Figures from 1,411 cities and 696 counties or districts show an increase of close to the normal amount of 2½ per cent in elementary schools. In high schools, however, the increase is only one-fourth of the usual 9½ per cent.

Such increase as there is in high school enrollment is caused by the girl students. Fewer boys are enrolled this year in every class in high school except the fourth; apparently there

is a healthy tendency for boys in the senior year to remain and graduate.

In city elementary schools the increase in enrollment is actually somewhat above normal; but in city high schools there is a marked falling off, especially among the boys.

Country schools show some gains over last year both in elementary and high school enrollment, but not as great as would be expected under normal conditions. Rural high schools show increases for both boys and girls, despite the war.

PHASES OF PERSECUTION IN FRANCE

Some striking observations on the attitude of the present government of France towards the Church and Catholic interests appear in an article, entitled "The Catholic Church in the Year 1917," by the Very Rev. James Canon MacCaffrey, in the *Irish Ecclesiastical Record* for January. In the light of these remarks one is not surprised at the misfortune attending the war orphans at the hands of the government.

"In France," says Canon MacCaffrey, "MM. Briand, Ribot, Painlevé, all have gone, taking, it is to be feared, the 'sacred union' with them, and leaving to M. Clemenceau an unenviable task. To do the new Prime Minister justice, he is a strong man, whose faculties have not been dimmed by the lapse of years or the heavy strain of a stormy political career, and at present France stands sorely in need of a strong and upright leader, for the men with the gray uniforms and steel helmets are not the only enemies with which she has to contend. People have been so shocked by the treacherous intrigues with which adventurers and ex-ministers, like Almeyreda and Bolo Pasha, Malvy and Cailleaux, have been charged, that the country is at a loss to know what public man and what newspaper can be trusted with safety. But in spite of pressure from without and treachery from within, the government of France can still find time to carry on the war against the Church. The Ministry of War has issued another order for the observance of 'religious neutrality' and the suppression of the 'active clerical propaganda' at the front, while the Chamber of Deputies and the Senate passed with acclamation a new law designed to secure that even the older clerical reservists will be put into the fighting line. To understand this recent development

it is necessary to bear in mind that until the law of 1899 the clergy were exempt from military service; by the law of 1899 they were to be called upon merely to look after the wounded, etc., while by the laws of 1905 and 1914 they were placed exactly on the same footing as other conscripts. Hence, in the present campaign, the conscript priests belonging to the classes 1899-1905 were not legally bound to take their place in the fighting line as active combatants. But partly in order to discredit the services of the priests, over 2,000 of whom have already died for France, partly, also, to make sure that, as far as possible, the clergy would be wiped out as well as the seminarists, it was proposed by one M. Sixte-Quentin that the priests called up, even those liable between the years 1899 and 1905, should be treated as the other soldiers. The proposal was backed by the usual wild harangue against the privileges of the clergy and of the Church, and was passed by sweeping majorities in the Chamber and the Senate.

"In making provision for the *Orphelins de la Guerre,* the children whose parents have been killed or incapacitated by the war, the government refused to give any guarantee that these helpless ones would be reared in the Catholic Faith. The state is to be their guardian, but as the state is 'neutral,' they, too, must be reared as 'neutrals.' On the central council, which controls the whole scheme, the universities, the city and departmental councils, the lay social organizations, etc., are to be represented, but the Church is denied representation; and, furthermore, as if to ensure that religious neutrality would be observed, the work is placed under the jurisdiction of the Ministry of Education and the local prefects, both notoriously hostile to religion. All amendments framed to secure that at least the children of parents who had taken care to have them baptized should be reared as Catholics were rejected, so that, as M. Piou points out, the orphan without parents would be almost forced into unbelief. 'The war,' he said, 'has made him an orphan; that state makes him a free-thinker. [For him] neither family nor religion; that is the price the children are to pay for the heroism of their fathers.'"

FEDERAL CERTIFICATE FOR HISTORY TO ST. LOUIS BOY

Completion of a difficult Federal course in history reading in less than five months is the achievement of Albert George

Trester, of St. Louis, Mo., 18 years old. Trester has been granted the first certificate to be awarded in the American History Course of the United States Bureau of Education, Department of the Interior, Washington, D. C.

The history course completed by Trester is one of eight reading courses recently instituted by the Commissioner of Education with a view to encouraging the reading of good books by older boys and girls, and by men and women who are more or less out of reach of other educational opportunities but desire to cultivate the reading habit in a systematic way. It is unnecessary for readers in these courses to pass a series of written tests before a certificate is granted by the Government.

The history course has been especially popular because of the war. The books in this course were selected by a committee of educators consisting of Prof. William Starr Myer, Princeton University; Prof. W. H. Mace, Syracuse University; Dr. Franklin L. Riley, Washington and Lee University; and Dr. Wilbur F. Gordy, Hartford, Conn. The books are as follows:

1. Cheyney's "European Background of American History."
2. Thwaite's "The Colonies."
3. Parkman's "Montcalm and Wolfe."
4. Fiske's "Old Virginia and Her Neighbors."
5. Fiske's "Beginnings of New England."
6. Fisher's "Men, Women, and Manners in Colonial Times."
7. Fiske's "Dutch and Quaker Colonies in America."
8. Fiske's "The American Revolution."
9. Lecky's "American Revolution."
10. Lodge's "Story of the Revolution."
11. Fiske's "Critical Period of American History."
12. Schurz's "Henry Clay."
13. Wilson's "Life of George Washington."
14. Turner's "Rise of the New West."
15. Roosevelt's "Winning of the West."
16. Bogart's "Economic History of the United States."
17. Wilson's "Division and Reunion."
18. Brown's "The Lower South in American History."
19. Morse's "Abraham Lincoln."
20. Dunning's "Reconstruction, Political and Economic."
21. Dewey's "National Problems."

22. Latane's "America as a World Power."
23. Haworth's "America in Ferment."

Any citizen of the United States is eligible to join the Bureau of Education reading course in history or any other of the reading courses. List of books, application blanks, and directions for reading will be furnished free upon application to the Commissioner of Education, Washington, D. C.

PATRICK J. MCCORMICK.

The History of Mother Seton's Daughters, The Sisters of Charity of Cincinnati, Ohio (1809–1917), by Sister Mary Agnes McCann, M.A. New York: Longmans, Green & Co., 1917. Volume I, pp. xxvii+336; Volume II, pp. xi+334.

It would be diffiult indeed to overstate the value of this splendid work, the first two volumes of which have been before the American public for several months. Those who have availed themselves of the opportunity of becoming acquainted through these two volumes with the beginnings of the Catholic parochial school in the country, and with the development of the Church in her varied activities from the days of Bishop Carroll to 1870, will look forward eagerly to the completion of the work. Much has been written of Mother Seton, and of the work of the community which she founded, but Sister Agnes has availed herself of much original material not heretofore used. In no other way, perhaps, can one gain such an intimate view of the struggles and of the thoughts and aspirations of those who figured largely in the making of history, as by reading their letters. The esteem in which Mother Seton and her work was held by the pioneer bishops in this country is evidenced in the tone of their letters, which appear in the pages of this work; and incidentally these same letters throw a flood of light on the conditions under which the Church unfolded its splendid structure from the single diocese of Baltimore to the present imposing structure of the American Church.

Dr. Guilday, in the preface to the first volume, justly says: "There are few lives, among the saintly women of America who have consecrated themselves in religion to the service of their neighbor, that deserve to be known better by all the citizens of this land, irrespective of creed, than that of Mother Elizabeth Ann Seton. She was in reality an ideal woman, as described in Holy Scripture, in the best and highest sense of the word. She was a devoted wife, a tender mother, and a true Religious; and both by her virtues and the sublimity of her love of God, as well as by her prudence and her practical grasp of affairs, her life has a charm all its own and it is enhanced with the number of great personages, both civil and ecclesiastic, who share in her plans and projects and who pass before the reader as characters do upon

the stage. This remarkable religious, whose *Life* is pictured in these volumes, had a most important mission to fill, namely, the establishment of Catholic elementary education in the United States, for all Catholic parochial school training may justly be said to have been originated by her."

No history of Catholic education in the United States can be written in which the work of Mother Seton does not hold a large and important place, and in which the work before us will not be consulted, because of the wealth of documentary evidence which it contains.

The task set herself by the gifted author of this important work may be divided into three parts: first, the life and labors of Mother Seton, from her birth in 1774 to her death in 1821; second, the history of the growth of the Daughters of Charity in America, from Mother Seton's death down to the affiliation of the order with the French Motherhouse in 1851; third, the history of Mother Seton's Daughters of Charity of Cincinnati, from 1851 to the present time.

The life and trials of Mother Seton and of her young community foreshadow that of the founders and beginnings of many other teaching communities in the country, which have grown up to bless us during the middle and the latter part of the nineteenth century. But Mother Seton's work demanded more courage and initiative than were required at a later date. She had to make the beginnings and to confront prejudices that would have daunted any but the most heroic soul.

It is to be hoped that the History of Mother Seton's Daughters will find room in the library of every teaching community in the country, and in the library of everyone interested in the history of the American Church.

THOMAS EDWARD SHIELDS.

Very Rev. Charles Hyacinth McKenna, O.P., P.G., Missionary and Apostle of the Holy Name Society, by Very Rev. V. F. O'Daniel, O.P., S.T.M. New York: The Holy Name Bureau, 1917. Pp. xiv+409.

This biography will be read and cherished by multitudes of Catholics in all parts of the United States. For Father McKenna, through his missionary labors and through his work for the Holy

Name Society, has endeared himself to our Catholic men and women in every walk of life. It is fortunate that the biography was written by one of his confreres, who knew him intimately and who had abundant opportunity in the closing years of Father McKenna's life to ascertain the facts and to check up data that would have been exceedingly difficult to reach after the lapse of some decades.

Men who achieve greatness and who influence their generation profoundly usually leave the record of their labors in their letters and in their writings. But Father McKenna was not given to much writing. He spent his time in the confessional, in the pulpit, and in giving counsel to those who needed it. Of course, the archives of his order contain the dates of his ordination and of the various missions of importance on which he was sent; but from these brief outlines it would have been impossible to gather anything of the zeal and fire of this worthy priest.

Mindful of the fact that the intensity of the imitative impulse is in an inverse ratio to the distance which the imitator perceives to exist between himself and his chosen model, the Church has ever drawn her Saints from every walk of life; and while Father McKenna has been with us in the flesh too recently to permit of any movement looking towards these higher honors of the Church, or her altars, the edification of his life will be none the less potent in firing the zeal of our young priests and in awaking sentiments of love and gratitude in the hearts of the faithful. In giving this book to the public, therefore, the sons of St. Dominic have placed the Catholics of this country under another deep obligation of gratitude.

Father O'Daniel is to be sincerely congratulated on the ability which he has shown in lifting events, which, no matter how interesting themselves, are liable to suffer from constant repetition, into a charming narrative, which will be read with interest, not alone by those who knew and loved the subject of the biography, but by all who would understand the inner life of the priest who walks in our midst and conforms his conduct to the standards of our civilization. We wish the work the wide circulation which it so justly deserves.

Thomas Edward Shields.

The Measurement of Teaching Efficiency, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble, 1916. Pp. vii+284.

This little manual sums up, in very brief space, an attempt to measure educational methods and educational results. It is in line with the work of the last few years, dealing with the surveys in which an attempt is constantly being made to formulate methods by which we may apply standard measures to the work that is being done in our schools. The text is clear, and the points abundantly illustrated, and no student of education can fail to grasp the author's meaning, and might we add that few teachers could fail to profit by a careful perusal of the work.

Outline History of Education, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble. Pp. 109.

This little work is not intended to be used apart from some standard history of education. It consists of a series of brief outlines of topics in which the logical division is indicated. Such outlines are doubtless of value, but they are of value chiefly to the one who makes them, and their value to mental life, indeed, consists chiefly in the making. When taken up by the student they are apt to be looked upon and used as a short road to knowledge. The result is usually a distorted apprehension of the facts in the case. If, however, such an outline is used in the way indicated by the author in his preface, that is, in connection with sources or with a more fully developed text, it may be serviceable to the student who lacks the time or the energy to do the work for himself. The book was formerly published by the Bay Press.

Special Methods of Instruction, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble. Pp. 416.

In this work the author seeks to develop visual appeal as applied to the teaching of arithmetic, reading, memory, phonics, spelling, composition, language forms and grammar, geography, history and civics, and nature study.

The Catholic Educational Review

APRIL, 1918

CONFLICT OF DUTY AND INTEREST IN EDUCATION

A SUGGESTED SOLUTION

Of the many phases of education, which have been affected by the application to it of the findings of modern psychology, probably none have been more vitally or radically affected than the aspect of motivation in school work. For psychology, especially in its experimental side, has penetrated into the wellsprings of action, examining not merely the action but the source from which it flowed. It has analysed and determined, with as much accuracy as the nature of the case would allow, the comparative strength of the various motives actuating the student to a fruitful application to his studies. Practically all of the various incentives may be catalogued under either one of the two generic types—duty or interest. Hence it is that the reader of educational literature finds that the great question in education at the present day, especially in the field of motivation, is the comparative worth of duty and interest as incentives for school children and indeed for all types of workers, young or old.[1] In other words, what motive—duty or interest—should the teacher employ to secure earnest and fruitful application on the part of the students?

The duty school, championed by Bagley, answers: by all means use duty as the dominant motive. Make the child realize that there are certain tasks in life to be performed, which are inherently difficult and trying, but which must be done, independent of the person's likes or dislikes. Impress upon him the fact that the student's whims or fancies do not constitute the norm or standard for action. Our obligations to society and to ourselves often demand that we do work which is decidedly

[1]A solution developed in a seminar of graduate students of the Department of Education at the University of Illinois, under the leadership of Professor B. H. Bode.

against our grain. The only preparation for the discharge of such obligations is the training which accustoms the child to act and to study with duty as the dominant "motif."

Moreover, they allege that the adoption of interest as the basic incentive is not only ineffective to secure earnest, continued application in the school, but it is positively harmful to society as well as to the pupil. For, if the pleasure or agreeableness of the subject is to be the incentive or inducement to study, it is ineffective, because it is only present in spots—at intervals in the day's work. Most of the really valuable subjects in the curriculum call for effort, for will-power to master the many inherent difficulties. This doctrine of interest thus results in turning out a spineless product, of wishy-washy fiber, with all the red corpuscles diligently extracted.

The interest advocates reply by saying that the duty or discipline doctrine contradicts itself, defeating its own end. They base their theory on the principle of psychology, that it is impossible to call forth any activity except in response to some interest. Hence, when the duty adherents insist on having pupils study subjects, regardless of whether or not they appeal to any of the pupils' direct or immediate interests, they merely substitute an impure interest, such as fear of punishment or hope of reward, for the higher and immeasurably more effective immediate interest which would spontaneously call forth the whole-hearted activity of the child.

Moreover, this duty doctrine breaks down again in the field of attention. For unified, directed attention is something that cannot be coerced from without. The physical attitude or appearance of attention can be produced, but real, vital attention, which penetrates into the heart of the subject and arouses the proper associations in the mind, proceeds only from within—from the wellsprings of really felt needs and interests. The effort to direct the attention to a subject which is not related to any of the pupil's interests and to hold it there, when the heart and mind of the pupil are absorbed with matters which interest him, results in a strain that produces only divided attention. It is an uphill climb and, at every let-up in the strain, nature steps in and the pupil's attention flies back to the object of his concern. The Biblical statement, "Where thy treasure is, there also is thy heart," might be paraphrased into "Where thy in-

terest is, there also is thy attention." This psychological principle of the interest school, then, is rooted at the very heart of nature's laws and no artifacts can change it.

The product of the duty school is not, they allege, the stalwart, vigorous character which the duty advocates are so fond of portraying, he is a dull, mechanical automation from whom the vital, throbbing sap of individual initiative and spontaneous activity has all been crushed.

Surely this must impress the reader as a hopeless, irreconcilable conflict between Dewey's doctrine of interest and Bagley's creed of duty. The ideals of each school seem to differ as far as the poles. Each school admits this. And to make matters worse for the guileless reader or school teacher, both schools maintain that the adoption of the opponent's theory into the school system of the country is fraught with grave consequences to the student and to our democratic society.[2] In this alarming state of affairs, the perplexed pedagogue can probably find some consolation and an indication of future relief in the saying of Thomas Carlyle that 99 per cent of the arguments in this world are the result of a misunderstanding of terms. The present controversy is not likely to illustrate the exceptional 1 per cent.

What is the meaning of the terms "duty" and "interest," as used by their respective schools? Interest is employed in various senses. "The root idea of the term," says Dewey, "seems to be that of being engaged, engrossed, or entirely taken up with some activity because of its recognized worth. The etymology of the term *inter-esse,* 'to be between,' points in the same direction. Interest marks the annihilation of the distance between the person and the materials and results of his action; it is the sign of their organic union." The psychological principle involved in this conception of interest is brought out in the following definition: "An interest is primarily a form of self-expressive activity, that is, of growth that comes through acting upon *nascent tendencies.* Any account of genuine interest must, therefore, grasp it as an outgoing activity holding within its grasp an object of direct value."[1]

[1] Dewey, *Interest in Relation to the Will,* p. 13, and Dewey, *Interest and Effort,* p. 21.

[2] Dewey, *Interest and Effort,* p. 21.

According to Dewey, there are three characteristics attached to interest. First, it is propulsive or active, like a motor, driving, propelling, inciting a person to the accomplishment of a *certain end.* This denies the existence of such a thing as an absolutely diffuse or impartial interest—one that is directed toward no specific end. Second, interest has its objective side, being always attached to some thing or action. Take away the object around which the interest clusters, and the interest vanishes with the disappearance of its object. Third, the subjective side of interest is the emotion, pleasurably toned. Indeed, Titchener after Wundt defines interest as the emotional or feeling side of attention.

There are two chief kinds of interest, called by James, native and acquired; by McMurry, direct and indirect; by Dewey, immediate and mediate, though occasionally he employs the adjectives direct and indirect. Substantially, all these terms describe the same two kinds of interest. Immediate interest is that which is centered in the present activity, without regard to any remote or proximate end. "The end is the present activity, and so there is no gap in space nor time between means and end. . . . The existing experience holds us for its own sake, and we do not demand that it takes us into something beyond itself.[4] In general, where the end and the means coalesce in any activity, there is immediate interest.

Mediate or indirect interest is that which attaches to a thing because it assumes a relationship or connection with some object of our immediate interest. Thus a student who has never been interested in the study of French, who wishes to obtain certain information which is printed only in the French language, suddenly acquires a great interest in studying French to read the French book containing the knowledge he desires. Here there is mediated interest in the study of French. Thus subjects which are at first not immediately interesting may be made interesting by connecting them up with some of the child's immediate interests. As this principle of making things interesting has been seriously criticised by the opponents as a type of "sugar-coating," concealing the real difficulties under a thin veneer, which serves to entice the pupil to attempt a task

[4]Dewey, *Interest as Related to Will*, p. 15.

which is made to appear pleasant and easy, hoping that he will not perceive the difficulty which lurks beneath the attractive wrappings. As a matter of fact, none of such artificial sugar-coating is sanctioned by this principle. "Making things interesting" really means, says Dewey, "that subjects be selected in relation to the child's present experience, powers, and needs, and that (in case he does not perceive or appreciate this relevancy) the new material be presented in such a way as to enable the child to appreciate its bearings, its relationship, its value in connection with what already has significance for him. It is this bringing to consciousness of the bearings of the new material which constitutes the reality, so often perverted both by friend and foe, in "making things interesting."[5]

So much, then, for the exposition of the meaning of the term "interest," its kinds, and its application to education.

What now is the meaning of the term "duty"? It is used by Bagley in its ordinary acceptation, synonymously with obligation. Its etymological meaning, from the Latin, *debeo-ere,* to be due, implies the rendering of that which is due, whether it be obedience, service or material things. Let us analyse this concept still closer, and ask: Why should there be the rendering? Thus the teacher frequently tells the pupil that he should study his lessons, because it is his duty. Duty here designates the moral obligation to perform the action because of the good results accruing to the pupil who studies—good results in the form of increased knowledge and mental capacity. In other words, one of the deep, fundamental interests of the child—intellectual progress with increased capacity to live—requires that he study. So, in every case where the term "duty" is employed, a close scrutiny into the reasons behind the duty reveals that there are always interests there, which interests constitute the reason or the motive why the action is performed. In other words, duty is a name or a symbol for the individual's own interests. Frequently these interests are not analysed and, in that case, duty is the symbol for the group of unanalysed, undefined interests. Though not clearly formulated, they are real, vital interests just the same.

If in any particular case, a careful and exhaustive diagnosis

[5]Dewey, *Interest and Effort,* pp. 23-24.

discovers only the absence of interests, then the term duty is but an empty symbol and possesses no binding or obliging force. The term is then a misnomer. For it can never be the duty of an individual to perform an action, whereby none of his interests are furthered or fulfilled. In such a case there is no debitum—nothing due. But this sounds like revolutionary doctrine—one is apt to say. May there not be cases where the good or the interests of society would require the individual to act, even though his own interests were not thereby advanced? For example, there has been serious disorder in the classroom. The teacher wishes to find out the guilty party. By telling a lie, the culprit may escape the penalty. Is it not then to his advantage, so far as his own interests are concerned, to tell the lie; though the interests of the other members of the class may demand that he tell the truth, even though it bring down upon him serious punishment? Prescinding from the interests of his classmates, the interests of the culprit himself would demand that he tell the truth. Because the degrading of his own moral conscience, the consequent decrease in his own self-respect, the social injuries that in the long run would result to him—these and many others are the reasons why it is to his own best interests to tell the truth. Thus every case, when carefully analyzed, will be found to be pregnant with interests which are symbolized by the term duty.

So man never acts unless it is to his interests, apparent or real, to do so. Sometimes, indeed, man is mistaken in his judgment as to what is his interest. But, even here, the incentive or driving force comes from the belief or the erroneous judgment that it is to his interest so to act. For, if the individual fully perceived that it was not to his interest, but to his disadvantage, the action would never be performed. This is only another way of stating that man, as a rational animal, acts only for an end or reason. If man performed actions for which no reason existed, he would cease to be a rational animal.

Such, then, is the meaning of the term "duty," which a careful analysis of that term reveals. We say it is but a symbol for real vital interests. But those interests are not necessarily interests of a low, selfish nature—immediate, present interests which are satisfied by the performance of an act. They are usually, and in fact, almost always interests which only fructify later on.

The ends for which the action is performed are not present, but remote ends. In other words, the whims and pleasures of the moment are sacrificed for the greater pleasures and deeper interests which come to fruitage only after the laborious tillage of the spring.

But is this not an adventitious interpretation of duty which is more or less surreptitiously smuggled into Bagley's conception of it? There is no passage in the latter's voluminous educational writings wherein this interpretation would appear strained. Indeed, the interpretation of duty as a symbol for the real, vital and higher interests of the individual is implicitly contained in the following paragraph from Bagley's "Educative Process."[6] "Civilization means an overlaying of selfish impulses with impulses of a social nature, in such a way, however, that the former are not entirely eradicated, but rather chastened and subdued in the light of reason. And so the business of the school is to overlay the lower apperceptive systems with those of a higher degree; but the school must never lose sight of the fact that the well-being of the individual always lies, directly or remotely, at the basis of the dominant motives. The well-being of the individual finds its subjective part in pleasure. But there are pleasures of a high order and of a low order. The essence of civilization is that *remote* and not immediate pleasures govern conduct; *remote* and not immediate ends determine action. And the capacity of man to govern his conduct by remote ends depends entirely upon a process of eduction."

Hence it is that when the phrase, "a conflict between duty and interests," is employed to depict rival forces struggling for the mastery, to win the individual's decision in favor of either one of the malcontents, it really uses the term "duty" as a symbol for the more fundamental and vital interests, whose *fruitage,* however, is more *remote,* while interests is used to designate the more *superficial* advantage, the immediate execution of which, however, brings *present* pleasure. It is a case of the deeper and more vital interests, with their later harvest of truer worth and higher enjoyment resisting the attraction of the present gratification with its inevitable harvest of brambles and thorns.

[6] Page 93.

Hence it is apparent that there is substantial agreement between the Bagley school of duty and the Dewey school of interest. They employ different terms for essentially the same concept. For duty when analysed is found to be a symbol for deep fundamental interests. Coupled with this difference of terminology there is a difference of stress on the various phases of the educative process. Dewey emphasizes the whole-hearted absorption, the concentrated attention of the pupil which follows from his perception of the need and the value of the work that he is performing. But Dewey's doctrine does not limit the pupil to the execution of the task that is immediately or natively interesting. On the contrary, it includes effort and strenuous work, the performance of tasks which are not immediately, or *per se* interesting. Indeed they may even be irksome and positively disagreeable in themselves, but they must be executed because of their bearing upon the remote or ultimate end, the achievement of which is a thing of real value and promotes or satisfies one of the deep, fundamental interests of the individual. But, even despite the labor and hardship involved in the performance of certain of these intermediate steps, the fact that the individual clearly *recognizes their bearing* upon the accomplishment of the desired end serves to drive him forward to execute these necessary intermediate steps, and even sheds some mediated interest upon them, which makes the execution of these intervening steps—although still difficult and irksome—not altogether devoid of some satisfying quality.

Surely there is an abundance of room in this doctrine for strenuous effort and wholesome discipline. It is not at all confined to the performance of tasks which are immediately interesting—to the whims and caprices of the moment. With this doctrine, it is the writer's belief, Bagley is, in reality, in substantial agreement. For, in his "Educative Process," Bagley states: "It is an educational truism that apperception functions most readily along the lines of interest. This is only another way of saying that one assimilates experiences according to one's needs, for the needs of the individual determine his interests. . . . So long as the pedagogical doctrine of interest meant the following of the lines of least resistance, its failure as an educational principle was absolutely certain. Always to obey the dictates of interest, in this sense of the term, would

mean the instant arrest of all progress. But if the interest means the desire for a satisfaction of acquired needs, the case is somewhat different. The child is no longer at the mercy of the strongest stimulus; sustained attention directed toward a remote end has become possible. But the point never to be forgotten is this—*acquired interests are developed only under the stress of active attention.* Always there must be some inhibition of natural tendencies at the outset. The passion for change, the insidious and often overwhelming desire to do something else, must be strenuously repressed."[7]

Hence an examination of the writings of these two educational leaders, respective champions of supposedly opposing schools, and especially an analysis of their respective terms, reveals the lack of conflict and the substantial agreement between the two. Our reconciliation of the two is based upon our interpretation of the term "duty," as being a symbol for a group of deep fundamental interests, frequently unanalysed and undefined, but nevertheless real, vital interests of the individual. In fact, the greater pull exerted on the individual by duty is directly traceable to the greater and stronger interests for which duty is the symbol. Wherever true vital interests are not behind the duty, there is no duty, but mere external *compulsion.*

We gladly recognize that our reconciliation of these two apparently conflicting schools of educational thought stands or falls with the validity of our interpretation of the term "duty." But we are confident that careful analysis and reflection will sustain the correctness of our interpretation of its meaning.

Suffice it to say in conclusion that there exist a few extremists in both parties. In the interest school are a few ultra-radicals, who with Merriam would limit interest in pedagogical practice to the immediate or native type so that, when a study lost its immediate interest for a pupil, he could at once throw it aside to avoid encountering and solving the troublesome problem or the unpleasant task, awaiting the return of immediate interest to make the road to knowledge one smooth, continuous primrose path. Within the ranks of the duty school are also a few extremists who, with a rapidly vanishing num-

[7]Page 107.

ber of teachers of Greek, believe in teaching difficult and uninteresting subjects, simply, or at least chiefly, because they are difficult and uninteresting. They scorn all phases of interest and contemn all short cuts to knowledge.

Between these extremists the conflict is hopeless, irreconcilable. With them, fortunately, we are not concerned. Our efforts have been directed upon the leaders, the representative spokesmen, the *"parties saniores."* For if the sources are reached, and the main current directed, the eddies will gradually disappear.

JOHN A. O'BRIEN.

Champaigne, Ill.

DEGREE OF MASTER OF ARTS AT JOHNS HOPKINS[1]

The restrictive title of this paper was chosen for two reasons. The first and most obvious reason was that, other things being equal, one had best confine oneself to a theme upon which one has a right to speak with some semblance of authority. The second was that in any country, and especially in our own, the quantity and quality of attainment connoted by a university degree are inevitably affected by local conditions. This has been notably true of the Master's degree. The Master's degree has varied all the way from the real and definite meaning which it had, for example, in the University of Virginia, to that of the honor which certain of our smaller colleges occasionally used to bestow on some man who had developed scholarly tastes or had betrayed more or less of an inclination to scholastic pursuits. In short, the degree might stand for anything from an authoritative statement of definite attainment to a mere pergamental compliment. No wonder its value and significance have been rather vague to the average man.

This condition, however, as everyone knows, has been steadily improving for a number of years. This is largely due to the fact that, owing to the exigencies of modern life, nearly everyone who carries his studies beyond the required sphere of undergraduate work has in mind a definite career of which those studies are the foundation and to which that degree is a desirable letter of introduction. Such being the case, it was obvious that if the Master's degree was to have a real standing in modern education it must meet the new demands made upon it. The process of meeting that demand, which has been going on as fast as possible, brought with it a keener realization of the fact that it was desirable, not to say necessary, to pursue such study under skilled specialists and within reach of highly equipped libraries and laboratories.

Nevertheless the connotation of the degree is still and must always be affected by local conditions. In Johns Hopkins, for example, to come now to the subject with which the paper is concerned, the candidate for the Master's degree enters an in-

[1]Read at the meeting of the Association of Colleges and Secondary Schools of the Southern States, at Atlanta, Ga., November 16, 1917. Reprinted from the *Educational Review*.

stitution, the most notable feature of which is that it has always devoted itself particularly to the training of men as investigators and teachers—in other words, the training which, if the candidate is successful, entitles him to the degree of Ph. D. Hence, the candidate also for the Master's degree is in the vast majority of cases a student who intends to become a teacher. His training, therefore, so far as it goes, should be much the same.

Further, it should be added that the university began as a training school for the Ph. D. The A. B. came later and, last of all, the M. A. Such being the case, in what relation should the M. A. stand to its predecessors? The relation to the Bachelor's degree is settled by the fact that the university makes a sharp distinction between graduate and undergraduate work. Usage may vary slightly in different departments—the Johns Hopkins professor is interfered with as little as possible—but in the classical department, for example, and in others of the same type, this rule is rigidly enforced. There is nothing to be gained and much to be lost in taking up the scant modicum of time allowed to immature undergraduate students of language with graduate methods. The Master's degree is distinctly a graduate degree; therefore the candidate for it should have gained the baccalaureate degree from a college of good standing.

Some institutions require only one year of study. Our requirement of two years of study instead of one was adopted for at least two important reasons. The first is that the degree is so strictly a graduate degree. The second springs from the fact that in the vast majority of instances the candidate expects to become a teacher. For the candidate who expects to become a teacher one year of work is not sufficient even in quantity. Still more important is the factor of quality. It takes the candidate at least a year, especially if his subject is difficult, to get the attitude of mind which will enable him the next year, perhaps, to accomplish some work of real value. It is true, of course, that his degree is not an investigator's degree like that of the Doctor of Philosophy. Nevertheless, if he intends to become a teacher he must acquire the graduate point of view toward his subject; he must learn how to command the literature of it and how to utilize and present the results. He is not

an original investigator and may have no idea of becoming one, but he will have acquired that minimum of knowledge and training which he must possess to become a competent teacher, and which the candidate for the Ph. D. must also possess before he can proceed to the final and most characteristic test of his fitness to receive the coveted degree, I mean the satisfactory completion of an original investigation.

In other words, candidates for the M. A. during their entire course, and candidates for the Ph. D. until at least the completion of their second year, do the same kind of work and in the same way. In the principal subject they also do the same amount of work. It will be seen from this that the only essential difference between the work of the M. A. for his entire course and the work of the Ph. D. for his first two years is quantitative and pertains only to the allied subjects. Candidates for the Doctor's degree are obliged to take two allied subjects, each for a definite minimum of time. Candidates for the Master's degree are under no such obligation. They may take two allied subjects, one allied subject, or none at all. This is settled by the professor in charge of the principal subject. His decision is likely to be affected by at least two practical considerations. The first and most important is the type and character of the principal subject as such. In a department, for example, like Latin or Greek, at least one allied subject is eminently desirable. Again, the advising professor may have good reason to believe that the candidate will eventually show sufficient promise to warrant him, if he changes his mind, in proceeding to the higher degree. If so, the fact that the would-be Master of Arts will have already absolved the requirements of an allied subject will enable him to go forward to the Doctorate with considerable less loss of time than would otherwise be the case.

The remaining conditions attending the Master's degree as they are set forth in our university register are:

"The student must be in attendance at the university during the year immediately preceding the final examinations, unless, for some extraordinary reason, special permission to the contrary is granted by the Board of University Studies. To be admitted as a candidate for this degree, the student must make application, according to a prescribed form, to the Board of

University Studies at least one academic year before he expects to present himself for his final examinations. The essay must be on a subject approved by the professor in charge of the principal subject, and must be completed and submitted to the Board of University Studies at least four weeks before the time of the final examinations. Two referees will then be appointed to examine the essay and to present a written report on it to the board. This essay shall be prepared for presentation to the board in the manner prescribed for the dissertation submitted for the degree of Doctor of Philosophy. If the report on the essay is satisfactory, the candidate will then be admitted to the examination."

The three conditions just mentioned also apply equally to the candidate for the Doctor's degree. In other respects, the conditions governing the two degrees differ as follows:

The Doctor's dissertation must be founded on an original investigation, and the dissertation must be printed within a specified time after the degree is conferred. The Master's essay is not founded on an original investigation. Of course it might be a piece of original work so far as it goes, but, from the very nature of the case, such an essay would be too rare and exceptional to be either asked or expected. Also it is not printed.

Again, there is a difference between the two in the matter of examinations. The Doctor must pass final written examinations in all three of his subjects, also an oral examination before the Board of University Studies in his principal and first subordinate subjects. The Master is given no oral examination, passes a final written examination only on his principal subject, and on the subject followed during any academic year he is permitted to take examinations at the end of that year or at the beginning of the next, and, provided these examinations are satisfactory, he will not be examined again in the same courses. Finally, the rule is that courses on certain subjects in the Summer School, provided they are approved by the Board of University Studies, are, in accordance with specified provisions, accepted in partial fulfillment of the requirements for the Master's degree.

I have already called attention to the fact that so far as the Johns Hopkins is concerned, both the Master and the Doctor in the vast majority of cases are fitting themselves for the pro-

fession of teaching. This is brought out and emphasized by the extent to which the preliminary training of both, so far as it goes, is identically the same. On the other hand, the divergences in the training of the two bring out the fact that the Master's degree is a teacher's, not an investigator's degree, wheras the Doctor, although he too expects to teach, must also vindicate his right to the title of an original investigator.

Now, of course, all first class teachers are not necessarily original investigators, nor, on the other hand, is every original investigator bound thereby to be a good teacher. At the same time a real investigator is practically certain in nearly every case, even in his own despite of being an inspiring teacher, at all events in the higher ranges of the profession. And in most cases it is also true that, other things being equal, the Master expresses himself to the best advantage in the vastly important business of training students who are less advanced.

From what precedes it may be gathered that, so far as we are concerned, the Master's degree occupies a definite position in the path leading directly from the Bachelor of Arts to the Doctor of Philosophy. As such it has a distinctly practical value of its own. Sometimes it happens, for example, that a candidate for the Doctor's degree does not or cannot proceed to the end, that is impelled by choice or necessity to take up his profession of teaching without further delay. To such a man the Master's degree is peculiarly helpful in securing a place. It is the formal official recognition and sanction of the fact that he has the ability and training of a desirable candidate. In short, it meets the more or less pathological craving created by what Professor Calvin Thomas has termed "pergamental psychosis," that peculiar affliction which at the present time appears to be epidemic among all classes of the American people.

Occasionally such a student is one who entered as a candidate for the Doctor's degree and did full and satisfactory work, but did not develop the taste or the talent of an investigator. He deserves the degree of M. A., but probably would not be successful in winning the Ph. D., at least with distinction. It is best, therefore, for him to be satisfied with the Master's degree. But this type is extremely rare, quite too rare to affect,

as it sometimes seems to do, the definition of what is represented by the Master's degree. Whatever it is, the Master's degree is not a consolation prize. To be sure it is not an investigator's degree, but it does not follow by any means that the possessor of it lacks either the ability or the inclination to become an investigator.

The above is a brief exposition of the theory and practice of Johns Hopkins University as regards the degree of Master of Arts. It will be seen that the following points are emphasized:

1. The Master's degree is a graduate degree.

2. The Master's degree is not an investigator's degree. But, nevertheless, it is meant that the possessor of it shall have both the training so far as it goes and the point of view of an investigator.

3. Therefore the period of study required of the candidate is not less than two years.

It has been said that this position of the Master's degree directly on the path leading from the Baccalaureate to the Doctorate exposes it unduly to the attentions of the collector of degrees. This type of man, however, is rare and can easily be dealt with in the individual case. It will also be seen that, if he complies with the conditions mentioned above, the candidate for the degree of Master of Arts is practically driven to pursue his studies only in certain favorite localities. In other words, assuming as we do that the degree is a graduate degree, the candidate for it naturally selects an institution large enough to furnish the necessary equipment for graduate work. Such equipment is special and very expensive. The smaller colleges do not possess it, and, therefore, ought not to attempt to do graduate work to any extent. This is a general rule which is in no way invalidated by the undoubted fact that in individual instances the smaller colleges have done well to give this degree.

The usage of Johns Hopkins, however, is presented here merely as such, not as something unique nor as a model to be followed by other institutions. Local conditions must always have their weight in the solution of this problem, and local conditions are rarely identical. The value of uniformity is undoubted and the most striking characteristic of this country is lack of uniformity, lack of a common standard by which to estimate the value of many important things. We have improved in this

respect as in many others, and doubtless we shall continue to do so. But it is not likely that we shall ever be distinguished for our uniformity. We Americans are united, but we are not standardized. And when I reflect that the wealth, the variety, and the glory of Greek life, Greek thought, Greek art, Greek poetry are due in no small degree to the fact that Greece was and always remained a bundle of local interests, traditions, and developments, that she too was not standardized and to the very last was successful in resisting the process, I am not at all disturbed by the fact that we, also, are in no danger of being standardized overmuch. Certainly at our present rate of progress we Americans shall never become too efficient for own own good.

KIRBY FLOWER SMITH.

Johns Hopkins University.

FRANCIS THOMPSON AND BLAKE

Of the various influences present in Francis Thompson's poems that of Blake seems paramount. It is true that to understand him fully one must take into account the work of Crashaw in Caroline times, and of Rossetti and Coventry Patmore in Victorian. He is, for instance, most akin to Crashaw in Catholic temper of mind, in mystic fervor, in luxuriant fancy. Or he recalls Rossetti and Patmore in his theory of love and beauty. But he belongs essentially to the order of seers of whom Blake is the poetic example. Such poets deal with no mere representation of life and nature, but with the interpretation of them. They regard the world of the senses as symbolic of the spiritual world, and divine a moral import in phenomena. They present the real world in a preternatural or supernatural light. But, whether that light be true or false, they agree in a common ideality which refines material things until only the spiritual principle remains. Their genius, as it were, "transmutes sense into spirit by a refinement of sense in vision."

Francis Thompson recalls Blake inasmuch as his poetry came rather by an inner sense, and not by way of the outward eye. He shares Blake's faculty of "double vision" which penetrates to the spirit-essence of which each material object is but an imperfect revelation. Thus in speaking of what, to sense-perception or "single vision," seemed a thistle, Blake says:

> "With my outward eye, 'tis an old man grey
> With my inward, a thistle across the way."

Similarly Thompson in "Sister Songs" discerns the spirits of the flowers:

> "Now at that music and that mirth
> Rose as 'twere veils from earth;
> And I spied
> How beside
> Bud, bell, bloom, an elf
> Stood or was the flower itself."

In each case the "old man grey" and the "elf" were the reality of which the thistle and the flower were but an appearance or symbol. Their faculty of imaginative vision disembodied the symbol and discovered the reality. To Thompson's theory of animism the universe itself might well seem but

"Swift Tellus' purfled tunic, girt upon
With the blown chlamys of her fluttering seas."

Furthermore, material phenomena came to have for their hieratic genius a religious significance. Blake, with his faculty of double vision, saw in the soaring skylark a herald angel bearing a message heavenwards; he beheld behind the disk of the rising sun a chorus of angels singing "Alleluia." Likewise Thompson caught in the sights and sounds of Nature the image and voice of God. The crystalline purity of the snowflake, the vesper hush of an autumn evening, the benediction of sunrise, the red agony of sunset—were but so many types and figures of the nature and personality of the divine Architect. Only, while Blake's vision was arbitrary, Thompson's was authenticated by the words of the Apostle: "The invisible things of Him from the creation of the world are clearly seen being understood by the things that are made." His Christian mysticism is, unlike Blake's, conditioned by Divine revelation. "Caeli enarrant gloriam Dei et opera manuum ejus annuntiat firmamentum. Dies diei eructat verbum, et nox nocti indicat scientiam." To paraphrase in the terms of Thompson's creed: "The Supreme Spirit creating reveals his conception to man in the material forms of Nature." Accordingly, Thompson's "Orient Ode" is a celebration of Him who hath set His tabernacle in the sun. His other poems are largely interpretations of God's meanings discerned beneath the outward forms of their expression in Nature. While his symbolism is in the manner of Blake, the substance of Catholic faith and dogma lies at the root of his imagery, as of Crashaw's.

Analogies are also to be found in Thompson's and Blake's dealings with human nature. To Blake the body was but the appearance of the soul made visible to the imperfect vision of the eye. Thus there is a correspondence between body and soul, sense and spirit such as we read in Thompson's "Her Portrait:"

"She wears the body but as one indues
A robe half careless, for it is the use;
Although her soul and it so fair agree,
We sure may, unattaint of heresy,
Conceive it might the soul's begetter be.
The immortal could we cease to contemplate
The mortal part suggests its every trait."

This poem, to use his own words, seems to show an instinctive perception of the underlying analogies, the secret subterranean

passages between matter and soul. Everywhere in the poem there is a constant pulsing of the thought between the material and the spiritual. The body becomes a transparent vesture through which the radiance of the soul streams tempered to the defective faculty of sense-perception:

> "How should I gauge what beauty is her dole,
> Who cannot see her countenance for her soul,
> As birds see not the casement for the sky?
> And, as 'tis check they prove its presence by
> I know not of her body till I find
> My flight debarred the heaven of her mind."

Such are his chief points of resemblance with Blake in the province of the relations of the soul and body. But here, again, how intimately Catholic Thompson's view of such relations is, may be seen in the poem "Any Saint" where Catholic doctrine forms the warp and woof of his thought.

Finally alike in nature and in human life the spirit-world was for him as for Blake the only reality. Both were poets of "celestial vision" who were at home in the empyrean. Both were ecstatic, "other-worldly:" they lived detached days and served not for praise. Blake's communion was with Jehovah and the prophets of the Old Testament; his warfare was with principalities and powers. Thompson's conversation was in heaven: his business was the traffic of Jacob's ladder betwixt Heaven and Charing Cross. Hence the spiritual ardor and aspiration of their poetry with its constant testimony to the evidence of things not seen. In no English poem is the reality of this unseen world so confidently asserted, or its nearness so palpably felt, as in the opening stanzas of "In no strange Land:"

> "O world invisible, we view thee
> O world intangible, we touch thee
> O world unknowable, we know thee
> Inapprehensible, we clutch thee!
>
> . . . . . .
>
> Not where the wheeling systems darken,
> And our benumbed conceiving soars!
> The drift of pinions would we hearken,
> Beats at our own clay-shuttered doors."

FLORENCE MOYNIHAN.

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

II. The Teacher Training

In this study we cannot keep too persistently in mind the thought that the specific purpose of our inquiry is to discover which type of school, the State school or the Catholic school, is best equipped, by virtue of the training of its teachers, to promote disinterestedness. This word is not used as a blanket term, but with the definite content of personal responsibility to the community and such a willingness to serve its interests as will result in action. It is equivalent to the quality cultivated by the study of Community Civics, "whose significance does not lie in its geographical implication, but in its implication of community relations, of a community of interests. . . . It is a question of a point of view, and community civics applies this point of view to the study of the national community as well as to the study of the local community."[358] It is important that this purpose be kept permanently in consciousness during the discussion. The study, viewed from this aspect, resolves itself into an examination of the training received by the religious teacher as a postulant and novice, to see how far she unconsciously and almost necessarily becomes permeated with the spirit of community interest and community responsibility. The novitiate, inasmuch as it trains the religious teacher, parallels the normal school in its preparation of the State teacher.

The candidate for a religious congregation enters preliminary training for a term varying from six months to a year, according to the constitutions of that congregation. The time may be extended not more than three months longer than the consti-

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[358] *Civic Education Circular*, No. 1, Bureau of Education.

tutions prescribe.[359] During this preliminary term of postulantship the candidate, known as a postulant, lives according to the *régime* of religious life which puts her in touch with the main features of community life, enabling her to get an insight into the spirit and daily life of the convent conjointly with her training, so that if she enters religious life it may be with the knowledge derived from observation of the daily order of that life and after due reflection. It affords the community an equal opportunity to judge the fitness of the candidate for the common life. "Not only certainty of a candidate's lack of vocation, but even an acute doubt about it, should cause his dismissal. . . . Close observation persuades one that the exclusion of unfit subjects is the prime duty of novice masters rather than the admission of worthy ones. . . . The door of the house of novices should swing outward more easily than inward."[360]

Saint Benedict directed that the greatest care be exercised to acquaint the candidate with the nature and obligations of the life, so that no vow would be taken lightly nor unfit candidates be received into the Order. According to his Rule, after a few days' probation the candidate is admitted into the novitiate and entrusted to the care of the novice master, who studies the candidate's character, and especially the marks of his vocation, and tells him of the difficulties which one may meet in religion. If, after two months, it appears that he would remain steadfast, the entire Rule is read to him, and the reading concludes with the words: "Behold the law under which thou wouldst fight; if thou canst observe it, enter; if thou canst not, depart in freedom." In six months it is read again, and after an interval of four months more, a third reading is completed. At the expiration of the year, if the novice perseveres, he takes the vow of obedience, which includes the vow of poverty and chastity.[361] This Rule is observed substantially by Benedictine

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[359] Cf. *Normae, op. cit.*, Art. LXV.

[360] Elliott, Walter, *The Spiritual Life*. New York, 1914, p. 33. "Pray give particular attention to what I am about to add; be very severe, I would almost say fastidious, in choosing persons to be received into the society." (Saint Francis Xavier quoted by Father Elliott, *ibid.*, p. 34.)

[361] Cf. *Rule of Saint Benedict*, translated by Verheyen, B., Atchison, Kansas, 1912, pp. 127–28.

Communities of Women. Every community makes serious endeavors to give the postulant a thorough understanding of the religious life before she is formally admitted to the congregation.

At the expiration of this preliminary term the postulant is received to the religious habit. The religious training then begins in its fullness. Saint Benedict calls the novitiate the School of the Lord's Service.[362] The general entrance requirements are fixed by the Sacred Congregation of Regulars.[363] Chiefly they are these:

1. A true vocation, proceeding from a supernatural end. Intrinsically, the vocation is the earnest desire of perfection attained by ways of the Counsels which the novice begins to observe in the novitiate. Therefore, although she retains ownership of her possessions during the novitiate, she is required to practice renunciation of the use of them. She practices perfect obedience to a superior conformably to the rule and constitutions of the congregation.

2. Sound bodily health. The religious should be able physically to conform to the mode of living in community life and to be of active service.

3. Good morals and good reputation. The candidate should be already formed to the practice of ordinary virtues. The Counsels without the basis of the Commandments are useless. Their faithful observance is impossible without the will to obey and to love God. The decree *Ecclesia Christi,* 1909, by the declaration of 1910, invalidates, without the dispensation of the Holy See, the admission to a religious congregation of any person who for grave reason has been expelled from college.[364]

4. Freedom from all binding obligations, whether of vow or of those derived from the natural law. Accordingly, candidates whose parents are really in need may not embrace the religious life.[365]

5. The minimum and maximum ages of fifteen and thirty

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[362] Cf. "The Prologue," *Rule, op. cit.,* p. 7.
[363] Cf. *Normae, op. cit.,* Arts. LVI, LVII.
[364] Cf. Lanslots, D. I., *Handbook of Canon Law.* New York, 1911, pp. 52–53.
[365] Cf. *Normae,* Arts. LVI, LVII.

years, respectively, except by dispensation of the Holy See.[366] The psychologist recognizes the wisdom of this ruling. The character of the adolescent under fifteen is still emotionally and volitionally unstable and wanting in the basis of experience to make a decision of lifelong consequences. On the other hand, the adult over thirty has lost much of the mental plasticity essential to the adjustment of the self to the reactions of group life. The concepts and habits formed in the novitiate should have a permanence usually not acquired after the age of thirty.

6. In addition to the qualifications required by the Sacred Congregation of Regulars, most of the congregations add the requirement of ability to fulfill some one of the offices pertaining to the work of the community.

No minimum scholastic requirements have been fixed. The congregations furnish academic training to the candidate, both as a postulant and novice, and some continue to give training one or two years after the religious has made her profession, depending upon conditions. As yet there is no single set of standards of minimum requirements for teachers. As indices of the advancement of working standards, it is the policy of certain dioceses[367] to require as minimum scholastic qualifications a four-year high school course or its equivalent. In line with the trend of this policy, some congregations are tending toward the adoption of the same requirements for their teachers.

One complete and continuous year of novitiate is required as preparation for valid profession.[368] Some congregations, however, have a two-year novitiate. Where such obtains, the first year is the canonical year, devoted entirely to manual work, spiritual instruction, and prayer; the second year is given to spiritual instruction and study. In the one-year novitiate the day is divided into manual work, study, spiritual instruction, and prayer. While we have reasonably adequate knowledge of conditions, there is little opportunity of discriminating investigation regarding the facts. The data lack a certain scientific accuracy, but they represent the practical working conditions of this vitally important teacher-training function of the novitiate.

[366] Cf. *Council of Trent, Sess. XXV.*, C. 5. *Normae*, Art. LXI.
[367] The diocese of Cleveland, Ohio.
[368] *Council of Trent, Sess. XXV*, C. 5. *Normae*, Art. LXXII.

At the end of the novitiate training, if the novice is convinced that her vocation is the religious life, that she has the desire and capacity for sacrifice that will enable her to conform to its requirements, and fitness for the work of the community to which she has come; and if the congregation has reasonable assurance that she has the sacrificial spirit and the physical and mental competence necessary for the work of a religious, she makes her profession. If, on the other hand, the community finds her wanting in such dispositions or in requisite ability, it is its important duty to decline to admit her to profession. Regarding the obligation of religious to be vigilant in sifting new members on the basis of earnestness and the sacrificial spirit, the Dominican Chapter of Ghent, A. D. 1871, issued the following admonition: "Considering the special need there is in our day of prudent severity in the admission of subjects to religion, we exhort all those who have a right to vote for the profession of novices to admit to profession none but those who are worthy and approved. They should have but one thing only before their eyes in giving their votes, namely, whether the novice in question has shown such clear and manifest signs of a true and Divine vocation and of fidelity in walking worthy of it, that she may be safely admitted to profession; if not, she ought either to be sent back to the world or at least her profession should be deferred, as shall seem best in the Lord."[369]

The novitiate training contributes to both the mental and the moral equipment of the teacher. The academic curriculum parallels closely the curriculum of the State normal school, except in regard to the subject of religion. In the novitiate religious instruction finds place in the daily schedule, giving scope for the development of the entire personality of the student and the expression of the future personality of the teacher. There is avoided, therefore, the threefold educational fallacy which follows from the exclusion of religion of (1) dividing the historical content of culture into parts and assuming that these parts can be communicated independently of each other; (2) dividing the pupil into parts and assuming that these parts can be developed independently of each other; (3) divid-

[369] Quoted in the *Constitutions of the Sisters of Saint Dominic.* Chicago, 1889, p. 137.

ing the teacher into parts and assuming that certain elements of her culture can be kept out of class. The novitiate leaves the teacher free to give utterance to her deepest and most significant convictions. The instructors in the academic subjects pursued by the novices are selected from the congregation for their competence in character forming, as well as for ability to give academic and professional training. Experienced teachers are appointed to the supremely important work of preparing the young religious in both the cultural and professional courses for teaching.

The training of the novices is entrusted to the novice mistress, usually an experienced religious distinct from the local superior. To direct the altruism and idealism of these candidates into channels of high service is her opportunity and her obligation. This office is regarded as incomparably responsible, and certain qualifications requisite in the incumbent are specified in the constitutions of every congregation. The personality of any teacher is an incalculably important factor in the character forming of students. The novitiate is a time for the novices to lay the basis for living increasingly in the true realities of life; to form themselves to sacrifice self in the service of God and of their neighbor; *a fortiori* the personality of the novice mistress is of the utmost importance as an example to the novices. "The teacher's masterpiece of art should be her own self."[370] The novice mistress exercises a kind of apostolate among the novices. She forms them upon the lines of the interior life. There are selfish habits to be broken and sacrificial habits to be formed, views to be enlarged, convictions to be deepened, and, above and beyond all, the foundations of sincerity and integrity are to be made deep and secure as the basis of the virtues of the religious life. The character of the religious teacher should include two sets of virtues: (1) the human or natural virtues of sincerity, justice, and a certain delicacy or *savoir-vivre,* but all commanded and sustained by a force of character whose backbone is strength of will; (2) the Christian virtues of poverty, mortification, and humility,[371] which lie beyond the natural virtues, inasmuch as reason and

[370] Elliott, W., *op. cit.*, p. 326.
[371] Cf. Guibert, J., *Les Qualités de L'Educateur.* Paris, 1903, pp. 30-39.

will, unassisted by divine grace, are unable to acquire them. Reason needs the supernatural light of faith to open the mind to the virtues which Christ taught, and the will needs the lever of divine love to lift itself to the practice of them, since they are radically opposed to man's natural impulses. The cultivation of these virtues lessens proportionately the strength of the threefold temptations, the concupiscence of the eyes and of the flesh, and the pride of life,[372] which constitute the three obstacles to the personal union of the soul with God. The removal of these barriers tends to starve the self-seeking impulse. Starve an impulse, and it dies is a psychological principle. As one is released from the captivity of self, one gains true freedom which enlarges the heart for sympathy and endows the will with power for service. This is the essence of disinterestedness.

From the day that the novice enters the novitiate she begins to practice the virtue of poverty, which consists in the renunciation of the use of her possessions and her affection for them. At the expiration of the novitiate term she takes the vow of poverty, which leads to the virtue that she has been learning to practice in its two vital elements. These are the *sacrifice* accomplished by the renunciation of her possessions and the *motive* of the sacrifice which is the love of God.

Approaching it from the educational viewpoint, it is our purpose to examine the obligation that voluntary poverty lays upon the religious that we may make such an analysis of its elements as will show an evaluation of its contribution to teacher-training in the novitiate. The question is: In what way, and to what degree, does it prepare the teacher to communicate the community spirit to pupils?

"Disinterestedness, according to Our Lord, is ambition disinfected of self-interest."[373] Every page of the Gospels substantiates that statement. To attain the initiative, buoyancy, and freedom of spirit that belong to the wholesome nature without the natural selfishness which is at the root of man's nature is the ideal sought. By what means can it be accomplished? Only by the substitution of a stronger motive than that of deep-

[372] Cf. John, I Epistle, II, 16.
[373] Elliott, W., *op. cit.*, p. 238.

seated selfishness. That the training in voluntary poverty[374] and the common life, which rests fundamentally upon the observance of poverty, furnishes such a substitute is the thesis to be proved.

Since the virtue of poverty conditions the existence of the common life, the vow and virtue of poverty have both a personal and a social value. As between the personal end of education and the social end there is no inherent contradiction, but rather a supplementary relationship,[375] so the personal and social values of the poverty of a religious reinforce each other. The personal value lies in its power to develop the character of the teacher; the social value lies in its potency to develop community interest and the spirit of neighborly service.

The poverty of the religious is the foundation of religious perfection. It strikes at the root of character and demands sincerity of heart. External renunciation is a mockery unless there be interior detachment. Saint Teresa told her Sisters that if, after having vowed themselves to practice poverty, they were not poor in spirit, they were like miserly "rich people asking for alms."[376]

Voluntary poverty has both a negative and a positive function in forming character. Negatively, it removes one of the obstacles that lie in the path of perfection. In the renunciation of material things the religious makes a vigorous attack upon the germ of cupidity, which is the source of all spiritual ills. "The desire of money is the root of all evils."[377] The existence of evil is a fact of experience, and the problem of how best to deal with it is vital and must be faced. The principle of substitution is invoked and the virtue of voluntary poverty becomes the instrument to effect the change by which the activity of desire is directed from material objects to spiritual satisfactions. The axe is laid at the root of avarice to cut the stem low and graft upon the vigorous root of the instinct of self-love the delicate plant of divine grace whose fruits are the

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[374] By voluntary poverty is meant the free renunciation of all possessions and the right of ownership.

[375] Cf. Baldwin, J. M., *The Individual and Society*. Boston, 1911, Chapter I.

[376] Cf. Saint Teresa, *The Way of Perfection*, translated by Dalton. London, 1857, p. 29.

[377] I Timothy, VI, 10.

love and service of God and neighbor. Saint Augustine says: *"Deficiente cupiditate, crescente charitate; proficiamur autem in illa vita, cupidiate extincta, charitate completa."*[378] "As cupidity or the love of created things diminishes, charity or the love of God increases; but in the next life, cupidity having been extinguished, charity is perfected." The energy of the deep-rooted instinct is lifted above the plane of nature, and, animated and regulated by the principle of charity, flows out and functions in good works. "To borrow a figure from Saint Paul, the fertile olive, which is Christ, is grafted on the wild olive of the natural man, to make the tree of human nature spiritually rich and fertile in the fruits of light."[379] The energy is not lost, but redirected and transformed. It was never the mind of the Church to practice self-abnegation and mortification as ends, but as means only. Ennobled by the pure intention of increasing one's love of God, the ascetic principle is highly rational and moral. Saint Thomas says that voluntary poverty, by which the individual deprives himself of ownership, is the first principle of acquiring charity.[380] Self-love and charity are inherently opposed. Self-love is the moving principle of nature; charity is the moving power of love. That one grows in charity as one practices self-denial with a supernatural motive, follows from our Lord's direction, "If any man will follow Me, let him deny himself, and take up his cross, and follow Me."[381] Saint Teresa says: "It is the nature of love to toil for the Beloved in a thousand different ways."[382] In the *Canticle of Canticles* is written, "If a man should give all the substance of his house for love, he shall despise it as nothing."[383] The love of God moves one to regulate legitimate pleasures which are not evil in themselves but whose claims are so insistent that to keep the spiritual supreme in one's life, it is necessary to practice self-denial.

The three degrees of voluntary poverty which have been dis-

[378] "Epistle 177," Migne, *Patrologia Latina*. Paris, 1846, Vol. XXXIII, 1771.
[379] Ullathorne, W. B., *The Endowments of Man*. London, 1880, p. 133.
[380] Cf. IIa, IIae, Q LXXXVI.
[381] Mark, VIII, 34.
[382] *Interior Castle*, translated by the Benedictines of Stanbrook. London, 1906, p. 237.
[383] Canticle, VIII, 7.

tinguished by the masters of the spiritual life are all levelled against avarice and the softness of creature comforts. They are (1) the renunciation of all temporal goods and affection for them; (2) the renunciation of all physical comforts and superfluities; (3) the renunciation of even necessary things in order that, by the extreme abandonment of these temporal goods and affection for them, the impediments to God's free service may be removed. A religious perfectly poor in spirit suffers patiently all the difficulties which are the inseparable consequences of her profession, such as hunger, thirst, cold, heat and fatigue, without complaining or seeking mitigation of them.[384] "God bestows the blessing there where He finds the vessel empty."[385] He Who made the human heart knows the laws of its workings and has revealed them to man in His teaching. Throughout His ministry the fundamental law of sacrifice recurs, and perhaps nowhere in more striking words than in the paradox, "He that shall lose his life for My sake, shall find it."[386] It is a principle capable of scientific demonstration. It is the principle underlying the empirical fact that true self-development is attained only through self-renunciation and self-sacrifice. "And so these two, self-culture and self-sacrifice, both present themselves as true and pressing duties of a human existence. No man has any right to contemplate the life before him, no man has any right to be living at any moment of his life unless he knows himself to be doing all that he can to develop his soul and make it shine with its peculiar lustre in the firmament of existence. And no man has a right to be living at any moment unless he is also casting himself away and entering into the complete and devoted service of his fellow-men. In order to cultivate himself more completely, the man is to sacrifice himself more completely. In order to sacrifice himself more completely, he is to cultivate himself more completely. These two great principles of existence will come into harmony with each other only when they pour themselves out together and mingle with each other and find themselves a

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[384] Cf. Cormier, Hyacinthe-Marie, O.P., *L'Instruction des Novices*. Paris, 1905, pp. 394–397.
[385] á Kempis, T., *Imitatio Christi*, IV, 15.
[386] Matthew, XVI, 25.

part of the great plan of God. Self-culture and self-sacrifice—these two have been the great inspiring forces of existence in all ages, in every land."[387] In detaching ourselves from temporal things, we render ourselves more docile to the truths of faith. "Why are some of the saints so perfect and contemplative? Because they labored to mortify themselves to all earthly desires, and, therefore, they could with their whole heart fix themselves upon God and be free for holy retirement."[388] But the love of God flows out in love of neighbor and finds expression either in prayer for him or in active service. Poverty becomes the means, therefore, of removing the difficulties that beset the spiritual life. By retrenching sense-gratifications in food and clothing and pleasures that foster woldliness, it furnishes a self-discipline which extends to the observance of the other two vows.[389] When it has separated the religious from her possessions, it has worked unto her pure and disinterested love of God.

The great desire of the religious is to imitate Christ. Vitalized with the spirit of that desire, she reaches out for means by which she may resemble Our Lord and follow Him more perfectly. The poverty of her Divine Exemplar, Who had not where to lay His head,[390] inspires her with the longing to imitate him in this quality, which, far from making life harsh and difficult, like the self-denial of the Stoics, heightens spiritual vitality, braces the soul, and makes self-sacrifice a joy. She loves it for its own sake, because it is a precious bond between her and her Divine Spouse.

The socializing influence of the vow and virtue of poverty is derived from the common life which is strictly prescribed in all congregations.[391] Any effort, therefore, to appraise its value as a factor in teaching-training involves an inquiry into this mode of life as to its organization and the activities, responsibilities, and relations of its members, with a view to determine the physical and psychological elements in their environment which influence the reactions, intellectual, emotional,

[387] Brooks, Phillips, *Self-Culture and Self-Sacrifice*. Boston, 1892, pp. 12, 13.
[388] á Kempis, *op. cit.*, I, 11.
[389] Cf. Cormier, *op. cit.*, p. 374.
[390] Cf. Luke, IX., 58.
[391] Heimbucher, *op. cit.*, p. 37.

and volitional, of the novices in training. Postulating the fundamental principle that experience differentiates according to constant principles, we may say that as environmental conditions are stable and permanent, the reactions will crystallize into habits. From the subjective nature of the topic under consideration, however, some of the elements are necessarily hidden and elusive of analysis.

A religious community corresponds generically to any society, but with the specific difference that its members are bound to tend to perfection according to the vows of poverty, chastity, and obedience.[392] It is governed by the rule and constitutions of the congregation, which are the expression of the three vows reduced to practice, and which determine the daily observance of the duties of the members.

The term *common life* is self-explanatory. The members live in community; all observe the same rule of life; all have in common and share in common the material things of the community, "not in equal measure, because all are not of equal strength, but so as to provide for each according to her need."[393] Both poverty and obedience are inherent principles of the common life. We are concerned with the value of poverty only, since from it is derived logically the obligation of seeking always the common good. The psychological value of actual performance in order to gain functional knowledge is consistently recognized in forming the novice to the practice of this quality. The actual participation of each member in the good of the whole and the mutual cooperation of all to secure it give both the point of view of disinterestedness and the practical training in the virtue. It is laid upon each as an obligation flowing from the vow of poverty, which is an instrument leading to perfect charity,[394] to place the community advantage before her own interest. Saint Augustine says in his Rule: "The more you study the advantage of the community in preference to your own, the more you may know that you advance in perfection, since charity, which abideth forever, has thus the pre-eminence over those things which only supply the transitory

[392] Cf. Saint Thomas, IIa, IIae, Q CLXXXVI.
[393] "Rule of Saint Augustine," *Book of Constitutions of the Sisters of the Third Order of Saint Dominic*, p. 1.
[394] Cf. Saint Thomas, IIa, IIae, Q CLXXXVI, Art. 1.

necessities of this life."[395] Into a community permeated and dominated by this principle, the novice enters upon her admission into the religious life. The opening sentence of the Rule of Saint Augustine gives the keynote of the spirit of religious life: "The first purpose for which you have been brought together is that you dwell in unity in the house, and that you have but one soul and one heart in God; and call not anything your own, but let all things be common."[396] Next to the relationships of the family, probably none are so intimate as those of the members of the same religious community. These relationships have both a social and a spiritual character. The social relationships flow from daily association and from having in common and sharing in common all the externals of life pertaining to the daily work and recreation and to all the interests and responsibilities of the corporate life of the community. The spiritual relationships which unite the members are chiefly two: (1) the fundamental Christian spirit of charity, animating and binding all and urging all to work for God's Kingdom; (2) the spirit of the Religious Founder of the Order, constituting a distinct relationship among the members of one religious family. The educational forces of social cooperation and mutual helpfulness, permeated by the love of God, are continually operative, and develop in the individuals a social spirit and social insight.

The common life, by reducing all to an equality of condition, contributes to a purely democratic spirit. The members differ among themselves in temperament, training, character, and experience. They come with one motive—to attain perfection; that is, to acquire as close a resemblance to Our Lord as possible, that they may live in union with Him in this world and in Heaven. They come in response to God's call to this state of life as their particular vocation. As far as possible, they remove the obstacles to the life of perfection by renouncing their claim to all material things, their affections, and their wills. By the vow of poverty they reduce themselves to the equality of non-possession, whatever may have been their fortune in the world. This equality extends, moreover, to all humanity, because no one can be poorer than he who owns

[395] *Op. cit.*, p. 11.
[396] *Ibid.*, p. 1.

nothing. A different set of values obtains in religious community life from those in the commercial world. The coin current in the realm of the common life is self-denial. "Let those consider themselves richest who are the best able to bear abstinence; for it is better to need less than to have more."[397] Saint Benedict said: "The vice of personal ownership must, by all means, be cut out of the monastery by the very root, so that no one may presume to give or receive anything without the command of the superior nor to have anything whatever as his own, neither a book, nor a writing tablet, nor a pen, nor anything else whatsoever. . . . Let all things be common to all, as it is written. And let no one have or take to himself anything as his own."[398] Saint Bernard says: *"Nihil appelat singulariter suum sed ad omnia dicit nostrum, nisi de patre et matre et de peccato"*[399] ("He calls nothing his own, but he says *nostrum* for everything except his father and mother and his sins"). Strictly speaking, the words *meum* and *tuum* do not find place in the vocabulary of a religious.

Equality in externals is further secured and emphasized by the religious habit which members of communities of women are required to wear; otherwise, they lack that public profession which characterizes the religious state in the sight of the Church according to the Decree of the Sacred Congregation of Bishops and Regulars, August 11, 1889.[400] The plainness and severity of the garb symbolizes detachment, and is an insistent reminder of the renunciation which is a negative preparation for the consecration of the will and energies of the religious to the service of God and neighbor. That the religious habit should make for liberty of spirit is implied in the Rule of Saint Augustine: "If any one complain that she has received a worse habit than she had before, and that she is not considered worthy to be clothed like the other Sisters, you prove how wanting you are in that interior holy raiment of the heart when you thus contend about the clothing of the body." Herein the religious habit finds psychological justification.[401]

(To be continued)

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[397] *Rule of Saint Augustine, op. cit.*, p. 5.
[398] *Rule, op. cit.*, pp. 82, 83.
[399] *Vetus Disciplina Monastica.* Paris, 1726, c. 19.
[400] Cf. Vermeersch, A., "Religious," *Catholic Encyclopedia*, Vol. XII, p. 753.
[401] *Op. cit.*, p. 26.

One who has always lived in a favorable environment for cultivating an appreciation of the English language must be envied by those who have not been so favored but yet desire that appreciation and are not entirely free from the sin of envy; but it is doubtful whether one who has been so favored can appreciate the difficulties of the Philistines who inhabit the regions of the elementary schools.

In THE CATHOLIC EDUCATIONAL REVIEW for February, Sr. Ruth quotes L. D. Coffman to the effect that in 1914 there were in the elementary and secondary state schools 580,058 teachers; at the beginning of the school year 25 per cent of them had no teaching experience; 25 per cent of them had one year's experience; 50 per cent had only a high school education or less; the median American teacher, irrespective of location and position, had less than four years of experience; and that the greater proportion come from families whose average income is less than eight hundred dollars a year. And H. A. Brown, for the past four year inspector of the New Hampshire state normal schools, says in *School and Society,* August 18, 1917: "Most young elementary teachers, even though they are recent graduates of state normal schools . . . are usually persons of extremely superficial scholarship." These latter are prepared only to enter upon that formal education which might fit them to become teachers of English.

To be sure, an eight-hundred dollar income in one's childhood home does not necessarily militate against one's power of appreciation of the English language, but it is likely to furnish an unfavorable environment for gaining such appreciation. The training of the teacher of English should begin no less remotely than with his or her grandparents or else it should be carried through a stiff college course in English under an inspiring professor. Both are desirable. How else can her ear become attuned to the low, pleasant voice, distinct enunciation, correct pronunciation and niceties of speech that the elementary teacher especially should cultivate in herself and in her pupils? How else can her literary judgment be trained to form in the children committed to her care a taste not for the mushy or sensational, but for the helpful and ennobling in juvenile literature?

Is it any wonder that the more than 50 per cent of teachers

who have had only a high school education or less, and the normal school graduates of "extremely superficial scholarship" are clamoring for proved methods that will enable them to hold their jobs until they can graduate into the ranks of stenographers, trained nurses, insurance agents, housekeepers or other more remunerative or otherwise desirable occupations? Is it not a legitimate call? It is useless to prescribe meat for those who have time and ability to assimilate only predigested pellets; it is useless to say that only meat eaters should engage in the work of teaching. Until that far-off, happy day when those upon whom devolves the task of training the bodies, minds, and souls of children receive the pecuniary remuneration and social standing that should be accorded those who have fitted themselves to perform that high mission, the large majority of elementary school teachers must depend largely upon methods for whatever success they may have in English.

Given the desire and the will to do it, any teacher can achieve pleasant, correct spoken English in two months. Let her know for a certainty that if at the end of six months her spoken English is not above reproach she will lose her position; then will she quickly gain the essential oral characteristics of the teacher.

One reason for the failure to secure good English is the lack of concentrated effort. Let the teacher of each grade know exactly what field of English she must cultivate and hold her to good results in that field and in the fields covered by the children in the preceding grades. For instance, let the teacher of the first grade secure from her pupils low, clear, pleasant tones, correct pronunciation, and distinct enunciation of words, usually in complete statements; let the teacher of the second grade continue this work and secure in her pupils the habit of beginning every sentence with a capital letter and ending it with a period or a question mark; of beginning the name of every person or place with a capital letter, and of using the forms of *see* correctly; let the teacher of the third grade hold her pupils to what they have already gained and require them to form certain other prescribed habits of speech. No teacher should require her pupils to attempt to do the work of the succeeding grades. The way to learn to use correct English is to use it correctly, little by little, until the correct use be-

comes a habit. Of course that is mechanical, but our use of correct English should be mechanical or at least habitual. Because of our large floating population this plan of assigning to each grade a definite set of habits of English to be formed can be carried out effectively only when it is adopted for a considerable territory; as a city, county, state, or diocese.

We have taught grammar from the fifth grade up through the sixth, seventh, and eighth grades for now these many years; and yet when our children leave the elementary school, the great majority of them cheerfully break the rules of syntax and express their highest joys and deepest sorrows, as well as the whole range of emotions between, with the adjectives fine, grand, swell, rotten and awful; therefore let us teach no more grammar, say educators of one extreme type. If the associates, young and old, of all English-speaking children used only correct English, pupils would not need to study grammar and probably their time could be better employed. But, partly because grammar has almost invariably been taught as a body of classified knowledge rather than as an aid to correct speech, few children are fortunate enough to have among their associates more than 10 per cent who can give them models of good English.

Again, if all children would eventually take a college course under professors who had a becoming respect for the English language, it might be unnecessary for them to study grammar in the grades; for language is gained chiefly through imitation and much listening to good English and reading of good English should beget a use of fairly good English. But for those whose environment is not or in later years may not be conducive to good English, one year's study of grammar is necessary.

Given a working knowledge of the parts of speech, their constructions, a few idioms, the rules of syntax, and *a desire and will to obey them,* every child who leaves the eighth grade will use correct spoken English. Add to this a sentence sense, half a dozen rules of capitalization, as many of punctuation, a knowledge of the correct forms of letter writing and such a vocabulary as may be gained by adding one new word each school day, and every one who finishes the elementary school may, if he will, express himself clearly and correctly on any

subject of general interest. If among his teachers there has been one who had the power of appreciation, or if the pupil has the gift of language, not only will he have the ability to use good English but he will have a taste for good literature and will be well started on the road to that power of appreciation which should be the province of the high school teacher and the college professor to cultivate.

SARAH R. DEVLIN.

THE CATHOLIC TEACHER AND THE SPIRIT OF MATERIALISM

"The real forces in education, even on the intellectual side, are persons. The greatest results of education are convictions and ideals. And the supreme persons, convictions and ideals are those of religion—are Christian!"

I have borrowed the foregoing words from Henry Churchill King because, to me, they seem so well adapted to this subject; I would change but one word; I would insert "Catholic" for "Christian" so that the culminating sentence should read, "And the supreme persons, convictions and ideals are those of religion—are Catholic."

"The real forces in education, even on the intellectual side, are persons." In no other sphere does personality exert such an important influence as in the school in the person of the teacher. The earnest Catholic teacher has modeled her personality in so far as weak human nature can pattern after such Supreme Perfection—after the personality of Jesus Christ. She has studied His Life, and particularly His Life as a Teacher. She has observed His methods of instruction, His conduct towards His disciples, His Divine Actions, and she nobly aspires to fill her duties as a teacher of His little ones in a like manner. She attempts to set a perfect example for her pupils and to impart a spirit of right doing.

"The greatest results of education are convictions and ideals." How does the Catholic teacher carry out this principle? She studies the individual characteristics of her scholars that she may restrain the evil and encourage the noble sentiments; that she may discover in each child his mental capacity, and give him the particular help which he requires, in order to reach his highest and best powers of mind and soul. She strives to ennoble the characters of these children intrusted to her care and to instill the noblest convictions and ideals for their future lives. If, happily, she is teaching in a Catholic institution she can teach the blessed convictions and ideals of her Faith, but if she is teaching in a public institution, she must content herself with imparting these standards in general ethical precepts.

It is no longer the practice to "feed to dullard and precocious child equal doses of knowledge;" more and more the educators

are coming to realize that each individual child has an individual capacity for learning. The Catholic teacher should understand this truth, perhaps, better than her fellow companions, for centuries ago Christ plainly taught this and He is her Model of models. When we read how He studied the individual characteristics of His disciples, how He adjusted His lessons to the mental qualities of His audiences, we cannot but marvel that, for so many years, the educational world has blindly, stupidly persisted in treating children as though possessed of equal mental powers. But at last it has awakened to the folly of this system and better results are being attained.

Often the complaint is heard that the Catholic teacher devotes too much time to religious subjects—as though such a thing were ever possible—and neglects the worldly branches. This is an unjust criticism, for how can she doubt but that He who taught, "Render, therefore, to Caesar the things that are Caesar's; and to God, the things that are God's," demands this of her also? She knows full well that upon the teacher rests the responsibility of giving to these children the correct view of life; and that in order to bring out the highest and best, she must develop the intellect along all lines of culture.

She has every advantage to educate herself for her noble calling, and to maintain her stand with the ablest instructors of the present day. She is imbued with a spirit of love for God and her fellowman. She believes that "we were never meant to come to our best in independence of God or of our neighbor." Free from the educational fads and fallacies of Modernism, Materialism, Indifferentism and all the other "isms," she pursues her even tenor and instructs her pupils according to the best standard courses. The influence which she exerts over the growing generation is the purest and highest which can bring forth fruit in each mind and heart that comes in contact with her. She proves one of the "real forces in education." She produces the "greatest results in education;" and she is the "supreme person"—for she is "Catholic;" she establishes the "supreme convictions and ideals"—for they are "Catholic!" Thus she fulfils, to the letter, my quotation from Henry Churchill King and is a blessing to mankind—though often, alas, unappreciated by those upon whom she bestows the greatest favors. But in this, too, she is like unto the Divine Teacher, whose blessings were spurned and despised by the multitude and so she can be content in her work without the praise

of the world, for there is One who sees and rewards and will judge the more truly because of His similar experiences while on earth.

Materialism, the doctrine which denies everything but the concrete, which asserts that all existence is materialistic, has for many years hindered the progress of education, but, in such a way, that in the beginning, it was difficult to detect just where the trouble lay. Educators realized that there was some force preventing them from attaining the best results in their work, but were helpless to define this drawback. At last, they introduced specialization into the school system and this seemed to, and to many still seems to, give marked success; but, in reality, this is just the spirit of materialism, under an efficient disguise. This leads but to industrial or technical expert-ship, if I may use such a word, and surely these are not the ideals of education! So we must look for some remedy for the dangers materialism offers to true culture.

We have not far to go; we need not search in methods of science and philosophy; we have but to read in the Book of Books Christ's Divine Words, and to observe the fundamental teachings of the Catholic Church. Jesus Christ taught against the spirit of materialism which reigned in His day; the materialism of riches, of pomp and of "self-glory." In His words and in His methods, in the lessons He presented as food for thought to His scholars, we may find the remedy which gives us the educational principle, "the remedy for materialism is to be found in the methods of study and of teaching, no less than in the content of the curriculum." He told His pupils, "Seek ye first the kingdom of God, and His justice; and all these things shall be added unto you." To Martha He said, "Thou art careful and troubled about many things; one thing only is necessary." To the multitude who followed Him after the miracle of the loaves and the fishes He remarked, "You seek Me not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you." In His parable of the sower and the seed we find a good adaptation to this subject—"and some fell among thorns and the thorns growing up with it, choked it." In our age to what better can this apply than to the thorns of materialism and indifferentism which choke the word of God? Materialism caters to human respect and Our Lord taught, "Take heed that you do not your good

works before men in order to be seen by them; otherwise you shall have no reward from your Father who is in heaven." And again, "Lay not up for yourselves treasures on earth where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither rust nor moth consume." Thomas was gently chided, "Blessed are they that have not seen, and have believed." These are but a few of the many words and deeds of Jesus Christ relating to materialism. If we would but carefully study them, we would follow them gladly and thus shake off the dangers impending from this source.

Different meanings may be applied to materialism; that definition which is not so radical in its terms; that which refers but to the industrial life (and this presents the most dangerous shoals, because of its hidden perils; we argue that it is necessary for future life to specialize during school life, and unconsciously we sail nearer and nearer the shallow sand-banks) and that which denies the existence of God entirely, which is the final stage of the doctrine. If we study the terrible effects of materialism in France—for much of the disbelief in France today is due to this very doctrine—we shall better understand why it is so important to overcome this evil from the beginning. "It is in France, in the systems of La Mettrie, d'Holbach and Cabanis that we find in this century representatives of materialism who do not hesitate to draw the most extreme consequences of their doctrine to deny the existence of God and to reduce man to a mere piece of physical mechanism." This beautiful country, so often referred to in the past as "the beloved land of the Blessed Mother," has forfeited all claims to Her special protection, by ignoring the Divine Teacher's warnings concerning this false doctrine and by persecuting His established Church.

Rev. W. F. Robinson, in a commencement address, said, "Materialism, with its futile efforts, stands condemned by the history of the past and the experience of the present. Nor could any result other than calamity be reasonably expected. For, when men measure progress by the magnificence of public buildings and the splendor of private mansions, by the sanitary conditions of houses and the hygienic care of the body—with never a thought of the moral growth of the soul and the cleanliness of the heart and the nobility of the spirit of man—they are doomed to failure in the work of character building and fostering manhood. Each and every one of these systems (Materialism, Rationalism,

Modernism) is helpless before a great task. The unalterable standards of right and wrong, respect for rights and reverence for duties, theoretically admitted and practically brought down into the living of life, the principles of an absolute morality and the sacredness of a sufficiently sanctioned moral law—these lie at the foundation of the temple of manhood, and these the Church has always valued as of supreme importance, even while she has attended carefully to technical proficiency!"

The Catholic Church, in her organic teaching, exerts every possible means of eradicating the theory of materialism. It is generally understood that the child-mind, to be properly developed intellectually and morally, must be properly taught in the earliest years of youth. Therefore, the Church in simple form presents the fundamental truths of religion to her youngest pupils; she instills a belief in God, the Unseen but Omnipresent Being, into their minds before the poison of false doctrines can be injected. If in later years these disbeliefs rear their ugly heads, they have a divine shield to protect them, a knowledge of "higher, better truths." The Church does not neglect the essential branches of education for this worldly life, for this would prove but "begging the question." A college president of this country, and a foremost speaker on religious education, says, "No ideal interest can conquer by simple negation, and no ideal interest has anything to gain by mere exclusiveness. For the denial of legitimate worldly interests only narrows the possible sphere of morals and religion; it makes the ethical and religious life not more, but less significant." Thus, the Church but places the "things of the kingdom of God" paramount over the things of the world; she gives each its proper place in her curriculum. During the Lenten season, especially, and also during Advent, she instructs her children, young and old, to overcome self-love and the dependence upon the material world and to "seek the kingdom of God." But at no time of the year does she neglect to admonish and warn against the evil effects of materialism.

These two sources, Christ and His Holy Church, supply the necessary remedy for the spirit of materialism. May Their truths and teachings ever flourish, and continue to shower benefits upon mankind! And may this same mankind awake more and more to the realization of the knowledge of the advantages and profits for this and the future life, that the True Faith alone can bestow!

SR. M. THERESE, P.H.J.C.

Fort Wayne, Indiana.

PRIMARY METHODS.

It is highly important to develop in the children of the primary grades vivid imagery and the power of clear thinking. To attain these ends effectively, several conditions must be observed, among which we would here call attention to two: first, the new thought presented must be of such a nature and be presented in such a manner that it may assimilate readily and completely with the thoughts previously organized in the child's consciousness. This is only another way of saying that we must begin with the thought material already functioning in the child's consciousness and so develop it that it will include the new thought, instead of beginning, as many teachers were wont to do, with the new thought and endeavoring to impress it upon the child's consciousness. The rule holds equally good for sense imagery. The new word should be presented in a context of known words. It should never be presented as an isolated entity. The teacher should not drill upon it or emphasize it until it has grown up naturally in relation to other known words. The practice of emphasizing and drilling upon the new words in each lesson is in direct violation of the procedure we are here contending for. The second condition is little more than an aspect of that just presented. It consists in the recognition by the child of his need of the new thought. He must clearly realize that the new thought is useful to him here and now, and he must be led to employ it with as little delay as possible. It is a mistake to present truth to a child and assign as a motive for his learning it that he will need it when he grows up. The necessity of maintaining these two conditions has indeed been recognized by scientific educators since the days of Rousseau, but they are still ignored for the most part by current primary books and primary methods, with the result that the children pass up through the grades and sometimes even through the high school without the power to think clearly or consecutively and without the ability to summon up vivid sense imagery even of the ordinary experiences of life. Professor Dewey, in a recently published volume, speaking on this subject, says:

"Probably the greatest and commonest mistake that we all

make is to forget that learning is a necessary incident of dealing with real situations. We even go so far as to assume that the mind is naturally averse to learning, which is like assuming that the digestive organs are averse to food and have either to be coaxed or bullied into having anything to do with it. Existing methods of instruction give plenty of evidence in support of a belief that minds are opposed to learning—to their own exercise. We fail to see that such aversion is in reality a condemnation of our methods; a sign that we are presenting material for which the mind in its existing state of growth has no need, or else presenting it in such a way as to cover up the real need. Let us go farther. We say only an adult can really learn the things needed by the adult. Surely the adult is much more likely to learn the things befitting him when his hunger for learning has been kept alive continuously, than after a premature diet of adult nutriment has deadened the desire to know. We are of little faith and slow to believe. We are continually uneasy about things we adults know, and are afraid the child will never learn them unless they are drilled into him by instruction before he has any intellectual or practical use for them. If we could really believe that attending to the needs of the present growth would keep the child and the teacher alike busy, and would also provide the best possible guarantee of the learning needed in the future, transformation of educational ideals might soon be accomplished, and other desirable changes would largely take care of themselves."[1]

We agree with what Professor Dewey says, and our method is helping our teachers to realize the ideal for which he contends. When our children grow up to be adults, we are most anxious that they should have an adult's conception and an adult's attitude towards religion, but to secure this it is necessary that we should develop in the child the child's concept and the child's attitude towards religion. We must preserve our faith in the power of the human mind to develop and in the ability of our educative forces to guide his development along right lines. We must cease teaching the children formulae and facts about religion and teach them religion, that is, we must teach them to translate into action and clothe

[1]John and Evelyn Dewey, *Schools of Tomorrow*, New York, 1915, pp. 3-5.

with feeling and emotion the religious truths which we mete out to them. That the teachers who are using our methods are succeeding in doing this is evident from the incidents which they relate concerning the religious development of the little ones entrusted to their care.

The story related by Father Kane in the last instalment of *Primary Methods* presented the clear thinking and vivid imagery of a child of seven who was working in the third grade. We will add here a few incidents related by primary teachers, parents and pastors in different parts of the country. The following was told me a short time ago by a Pittsburgh pastor:

"I was examining the children in one of my primary rooms to determine which of them might be allowed to make their First Communion. There was present a little girl, smaller and younger than her classmates. I decided she was too young to go to Communion with the others, and told her that she would have to wait till the next time. Leaving the school a short time afterwards, I met this little girl in the corridor, crying bitterly. I picked her up, set her on the radiator, and inquired solicitously concerning the cause of her tears. Through her sobs I learned that her grief was caused by my postponement of her First Holy Communion. When I realized this, I said to her: 'My child, you do not know what Holy Communion is!'

"'Yes, I do, Father! In Holy Communion, Jesus comes to us to live in our hearts.'

"'What would you do, Marie, if I gave you Holy Communion?"

"She replied instantly. 'I would love Him; I would love Him.' And she illustrated with her little arms how fondly she would embrace the Welcome Guest. Needless to say, she made her First Holy Communion with her companions."

The child's use of the pronoun "Him" instead of "it," on this occasion, is very instructive. Her faith was so vivid that the signs and symbols referred to by the pronoun "it" disappeared, and Jesus Himself stood revealed to her mind. Was it not because of faith such as this, no less than for the humility required, that Jesus called "unto Him a little child, set him in the midst of them, and said: Amen, I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of Heaven."

To the fervid imagination of the normal child, the line of demarcation between the persons and things bodied forth in imagination and the persons and things of his actual environment is well-nigh obliterated. At times the creatures of his imagination are so vividly presented as to crowd out dull actualities. This was evidently the case with the little child referred to. The wafer disappeared and Jesus remained, revealed in the full majesty and sweetness of His personality. This was also clearly the case of the child referred to by Father Kane, and there is no doubt that the same explanation underlies this incident, which I take from a letter received the other day from a Cleveland teacher:

"Willie, aged 6, who receives Holy Communion every Sunday since he made his First Communion, went up to the Communion rail last Sunday. He was the last child in the group, and the pastor, thinking that he had already received Holy Communion, passed him over. When Willie realized that he was not going to receive Holy Communion, he was heart-broken. He came down to his seat, crying, and, kneeling down in his place, he dug his little hands into his eyes. A lady who occupied a seat near him came to me and said, 'That little boy feels very badly because he was not given Holy Communion.' I told her I would see about it. As a matter of fact, I had noticed the incident myself and was waiting an opportunity to have the mistake corrected. It was a touching sight to see the little boy crying for Jesus. He is a real boy, too. After Mass, I told him to tell the priest, who was then in the entrance. I was going to have him wait for the next Mass, but the priest gave him Communion right away, and Willie went home radiantly happy. You, too, ought to feel happy that you have done so much to make that little child love Our Lord as he does."

Of course it is a joy to me and it must also be a joy to every teacher to see the little children translating their knowledge into action and into character, instead of assisting at the gruelling task of loading the children's memory with what must be to them unintelligible adult knowledge. I am well aware that many teachers, particularly those who have relied on memory grinds all their lives, will look at Willie's disappointment as arising more from disappointment at being passed over than

from disappointment arising from love of Jesus. But such teachers do not understand children. To such a child as this, Holy Communion means much—much more perhaps than it does to older people who are "wiser than it behooveth to be wise," who are too wise, in fact, to harbor simple faith, too grown up to dower creatures of the imagination with actuality. Such teachers may find useful work with older pupils. They should not be permitted to check the growth of little children by their cynicism and their total failure to meet the child where he really lives.

What we have pointed out in the preceding incidents with reference to the religious development of the children holds true, of course, in other realms of the imagination. A lady from New Jersey, writing of her little nephew, says:

"Raymond was coming home from school one evening last week. The high wind played havoc with his cap and books. On reaching home, he gave his mother his usual breathless account of his adventure.

" 'Mother, the wind was blowing awfully hard, and it was so cold, I couldn't stand it any more!'

" 'What did you do, my son?'

" 'I played Jesus and said to the wind, "Be still," but it would not stop blowing.'

"Puzzled wonder looked out from his eyes. Was he surprised that the wind failed to obey, or was he trying to discover what was wrong with his own method of command? That same evening, the little fellow was annoyed by the too zealous attention of a younger brother and a baby sister, who wanted to share his reader with him. He complained of them to his mother, who, profiting by the child's afternoon experience, said:

" 'Well, Raymond, since you played Jesus, I suppose Vincent and Josephine think you are the little Jesus and want to be with you.'

" 'Very well, then, mother,' was the quick reply; 'suffer the little children to come unto Me.' "

Similar results have been observed by the principal of a parochial school in Ironwood, Mich., who writes me:

"I have often wished, Father, that you could spend a few

days in our primary rooms. It would do your heart and soul good to see the wonders that are being achieved by your readers and sister's teaching. The teacher and the pupils love their work, and I assure you I am not exaggerating when I say that the children in the second, third and fourth grades surpass in their reading and in their powers of expression and interpretation the children of the sixth grade who have not had the benefit of your method. Many of the second grade children read fluently from any ordinary story book or even from the Fourth Reader. The following are a few samples taken almost at random from their young wisdom:

"Adrienne, a little 7-year-old from our second grade, was accompanying her older sister, Lucy, a college graduate, through the woods one day. As they were crossing a little stream, she said, 'O Lucy, let us wait and listen to what the brook is saying!'

" 'Brooks don't talk, Adrienne, it's the water-nymphs you hear.'

" 'O no,' replied Adrienne, 'just listen to the brook as it murmurs and gurgles, calling softly to the deer and birds: "Come and drink, all you thirsty, come and drink!" '

"The child went on and told the story of Silver Brook in her own words, without omitting any of the salient points of the story, much to the amazement of her sister, who had never heard the story before.

" 'Where did you get all these beautiful thoughts, Adrienne?'

" 'Why, in our Second Book!' replied Adrienne, surprised in turn that her learned sister should be ignorant of the contents of her treasure house.

"A little 6-year-old, on her way home from school, after studying the story of Peter walking on the waters, conquered by the dramatic impulse, ran into a wayside puddle, and held up her hands, crying out: 'Lord, save me; I perish!' "

Innumerable instances of this kind have been brought to my attention. They show that it is not the exceptional child who thus responds to treatment, but that these results are the rule, not the exception. I will add one more incident which brings out another phase of the work, that is, the ethical application which the children make from the material thus pre-

sented. I take it from the letter from which I have just been quoting.

"The second grade were deeply impressed by Father Tabb's little poem:

'Thou hast fallen,' said the Dewdrop
To a sister drop of rain,
'But wilt thou, wedded with the dust,
In banishment remain?'

'Nay, Dewdrop, but anon with thee,
The lowlier born I—
Uplifted shall I seek again
My native home, the sky.'

"After they had finished reading it, a little girl looked up into Sister's face and said, 'I was the little rain-drop when I missed Mass, last Sunday.'

"It is a source of constant wonder to me to see how deeply impressed those babies are with the stories. Their dramatizations are wonderful, and their compositions are unlike anything we have ever had before. I shall send you a set of their papers, so that you may see for yourself what beautiful thoughts they are capable of writing. Sister had a hard time convincing me that these stories were all written without any help from her."

The child needs the germinal idea, and he eagerly welcomes it, but he has no need of details or refinements, and can carry them only as memory loads. He dramatizes naturally, but his drama deals with the central thought alone, and he puts that in movement. Long descriptions only confuse him. If description is necessary, he will take it in a word or in a phrase, but he is intolerant of elaboration. The entire drama must move through in a few minutes, but it must be a real drama with real teeth in it.

The child's first need is, indeed, to dramatize, for through his dramatization he reaches reality and lays permanent hold of it. Though he does not preach about it, the child fully realizes in his own way that the dramatization is but a means to an end, and though he lays hold of the play eagerly, his mind and heart rest in the reality that has been disclosed to him through the play.

It is well-nigh impossible to develop in the child a power of

expressing thought before he has thought to express. But when this process is really reversed very few children will find it difficult to express themselves well in many different ways. In the dramatization the child both acquires and expresses the thought, and hence his emphasis and intonation will be natural, good, his language will flow easily, and no meaningless words will be employed. Natural gestures will grow in power and appropriateness, and grace of carriage will steadily develop. Nor will his tendency to express himself be confined to these channels.

Music will open up to him and perfect an elementary mode of expression which will appeal to his native sense of rhythm and yield constant joy by the beauty and sweetness of tone which is employed. His pronunciation will be improved foreign accent will be eliminated, and correct English idioms will become his secure possession.

In his busy work his constructive abilities will be called into play, and his developing thought will find a new and valuable channel of expression through his crayon and brush, at the sand table, and with his modeling clay. His muscular reaction in these lines will perfect his visual imagery and give him insight into the principles that will now and at a later date govern his creative capacities.

Valuable as these modes of expression are, the competent primary teacher will not neglect to cultivate the child's power of expressing his thoughts and feelings in written language. Penmanship and correct spelling may be secured effectively and with little difficulty if the child is directed to express his thoughts and feelings on things which interest him through the medium of written language.

Teachers who have visited the schools in which our method is used and the parents of the children who attend these schools are constantly delighted with the children's power and readiness to tell what they have learned each day, and to tell it in pure idiomatic English. If they were to examine the children's compositions in the second grade, they would be quite as deeply edified by the ease and perfection with which the children put on paper thoughts that sometimes try the skill of older people to express in written form.

Of course the children must be taught to spell, but this

exercise should, during the first three years, be conducted exclusively in writing, and never by writing lists of isolated words but by writing complete thoughts, either dictated by the teacher or composed by the pupil. It is highly important that correct spelling be taught at just the right part of the process of learning. The child must be so familiar with the word that he will recognize it without undue difficulty by the aid of any simple context before he is called upon to reproduce it in writing; and, on the other hand, he should be taught to reproduce it correctly before the word is so completely automatized as to remain habitually in the marginal area of consciousness. Since the children vary greatly in their visualizing power, it will be necessary to group the children according to their capacity in the drills for correct spelling. The method dealing with this phase of the work will be presented in a later issue.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A VALUABLE LETTER

This month we are printing in its entirety an interesting and valuable letter from an old friend, whose fame as a maker of verses and teacher of English is by no means parochial in its confines. We are glad to give place to her letter, because we want to share it with our readers. We know that the second paragraph especially will have a peculiar appeal, for such a history of literature as Sister R—— desires has long been an urgent need. Perhaps the best history of literature is the history one can make for oneself out of private reading and personal research, but certainly the next best is one which some competent and informed scholar has written out of the fulness of first-hand information and accurate historical knowledge. It requires all this and more to judge and criticize accurately the development of a literature. It is scarcely necessary to add that the ideal history of English literature for the high school and college remains to be written. One can think of at least several objections to any now on the market; and, as Sister R——points out, when that long desired book does appear it will certainly "not go begging for support."

T. Q. B.

We reprint the letter in its entirety:

"SOME OBJECTIONS TO SIR LAUNFAL ANSWERED"

A recent issue of *The North American Teacher* quoted in full an article from *The Sacred Heart Review,* criticising the use of Lowell's "Vision of Sir Launfal" in Catholic schools. After a few introductory remarks upon the loyalty of Catholics in supporting their own schools in addition to the maintenance of public schools, the writer deplores the fact that the text-books used in our schools are not always entirely free from bias or ignorance, and then proceeds to a detailed condemnation of Lowell's "The Vision of Sir Launfal."

Before passing to a discussion of this critique, just one word on the subject of text-books. Are not the directors of Catholic schools driven to use such texts for lack of better? Take the subject of English literature, for example, a subject in which we are more immediately interested. Book after book has been

examined and rejected because the compiler credits the Renascence and the Reformation in general with the world's awakening and subsequent development. A crying need of the day is a History of English Literature as scholarly and delightful as the texts of Pancoast or Long with the objectional features eliminated. When the Catholic University or some other institution produces such a text it will not go begging for support.

And now for comment upon the objections brought against the teaching of "The Vision of Sir Launfal" in Catholic schools. The zealous critic first takes exception to the verse, "The priest has his fee who comes and shrives us." On the face of it, the passage seems open to censure, but the interpreter of any poem must go deeper than the surface. It has been our custom, in teaching *The Vision,* to draw attention to this line and to its apparent significance, and then proceed to an exposition of Lowell's probable meaning, which we take to be identical with St. Paul's declaration: "The Lord ordained that they who preach the gospel shall live by the gospel," and again, "They who serve the altar partake with the altar."

To our mind the expression quoted above is merely a use of that form of metonomy which puts the specific for the general. The specific act of shriving is but for the comforting ministrations of one who claims the right to minister to the departing soul, whether he be a rightly ordained Catholic priest or a denominational cleric, who, sincerely or otherwise, calls himself the Lord's anointed. Added force is given to this broad significance, on the part of the poet, by the fact that he uses the pronoun "us," thus including himself in the class of penitents; we may well believe Lowell had no faith in the power of priestly absolution.

We are further convinced of the correctness of this interpretation by the prevalence of figures in all Lowell's works. He abounds in figurative expressions. One might almost assert that he never uses literal language where he can possibly coin a figure.

Taking up the second of the "objectionable" lines, "He gives nothing but worthless gold, Who gives from a sense of duty," the writer quotes a reviewer in *Brownson's Quarterly* as saying, "Here is the moral: no matter what we give, if we give from

a sense of duty, we merit nothing; we are truly charitable and meritorious in our alms only when we give with them our feelings, or rather when we give them without motive, from the simple impulse of love. Mr. Lowell is either a bad psychologist or a bad moralist. Love, as distinguished from the sense of duty, is an affection of the sensible instead of the rational nature. He who acts from a sense of duty acts from the highest and noblest love of which man is capable." Here, again, we think the condemnation is too sweeping. It is quite possible to give from "a sense of duty" and yet merit little from God or man. The reviewer is blessed among his fellow men if he has never experienced how repellant and heart-closing a service may be, when it is rendered only from a sense of duty, not sweetened and mollified with the milk of human kindness. There are not wanting in the world persons who would gratefully and gladly accept the kindly alms of a stranger in preference to the cold bestowals of relatives who "give from a sense of duty"; nay, more, even among those who wear the livery of Christ's vice-regents, there are some who do not give their services gracefully for they forget "that which is out of sight," nor see, in a suffering fellow-man "an image of Him who died on the tree."

The third and last objection is found in the following verse:

> "The Holy Supper is kept, indeed,
> In whatso we share with another's need."

Here, again, Lowell must not be taken too literally. He probably was a non-believer in the Catholic doctrine of transubstantiation, and therefore must not be understood as speaking didactically, but only figuratively, as the diction proves. The entire passage in which this condemned couplet occurs is an implied simile, which may be thus expanded: "This cup is for thee *as* the Holy Grail for which thou hast spent thy life, in many climes without avail." This crust is *as* "My body broken for thee; this water is *as* the blood of Him that died on the tree"; and lastly the following lines:

> "The Holy Supper is kept indeed,
> In whatso we share with another's need."
>
> . . . . . .
>
> "Who gives himself with his alms, feeds three—
> Himself, his hungering neighbor and Me."

are but a metaphorical rendering of our Lord's own words,

"Inasmuch as you did it unto the least of these my brethren you did it unto Me." Perhaps, too, our Lord's promise regarding a cup of cold water given in His Name was present to the subconsciousness of the poet. We think his use of this allusion is merely artistic, and it must be interpreted in the spirit that suggested it. It must be taken in the wide and comprehensive meaning that we serve God best in serving our neighbor.

It seems to me that with the above exposition of the quoted passages, no harm will come to the Catholic student from the study of the poem. But even granting the full justice of these objections, granting the prejudice of the author, or his ignorance of the Church's dogmas, is it not still advisable to have pupils study the poem under the tutorage of a Catholic instructor whose knowledge of the teachings of the Church enables her to offset these questionable passages with the true doctrine on the points at issue? This is a distinctive advantage in academies, where often one-third or one-half of the class is composed of non-Catholics who may never again have an opportunity of learning the truth.

Moreover, apart from the grace of rhythm, the very essence of the charm in "The Vision of Sir Launfal" is its Catholic atmosphere. The whole tenor of the poem is Catholic; it is Catholic in its source, for it is based upon the pious legends of the search for the Holy Grail, legends that carry us back to that most Catholic of the world's eras, the Middle Ages, an epoch which has been the storehouse of inspiration for brush and pen, be the religious belief of the wielders what it may.

And certainly "The Vision" is Catholic in the lessons it inculcates, even though they are sometimes couched in language which sounds unorthodox, until one realizes that it is the linguistic artist who speaks, not the didactic preacher. What more needed lesson than that contained in the verse "The Grail in my castle here is found." Instinctively comes to us that passage in Kempis, referring to the indiscretion of some devotees: "Because they were desirous of doing more than they could . . . and because they presumptuously undertook greater things than were pleasing to God, therefore they quickly lost His grace;" and again, those admonitory words

"Whatsoever thy hand finds to do, do it quickly."

The ninth and tenth stanzas of the Vision reveal to us how thoroughly Sir Launfal learned the lesson and how swiftly and graciously he did that which his hand found to do.

'A SISTER OF THE VISITATION.'

ENLARGING THE VOCABULARY

We wish to invite further contributions on the question of "How to enlarge the student's vocabulary," and would be glad to hear from the field on the subject. The following quotation is from a teacher in the west who has been a graduate student at the Sisters College, and whose interest in this particular problem is acute. We hope she will contribute further to the discussion she has hereby started:

"One point that has been impressed most deeply upon my experience in teaching English is the fact that pupils in high schools are not drilled sufficiently in enlarging their vocabulary. Pupils are made to read assigned books; they are made to write book reviews; they are called upon to relate the context of the story or the matter read, but the majority of them do not gain a lasting benefit from such reading (which is usually hasty because the report is due) for the reason that they do not acquire the words not in their use, as an acquisition to their vocabulary. It absolutely stupifies me at time to find such blameworthy ignorance of the meaning of words among pupils who have no other language but the English to contend with. Have you had any such experiences at the University? Or does the East not face that problem? The West surely does. To remedy the evil here, we have started a special class for the purpose of improving pupils in spelling and in the meaning of words."

'S. M. A.,'
Minnesota.

THE GRAMMAR CLUB

"Everyone has his way of awakening the creative spirit in his pupils, but my word or two may help some teacher of English who has exhausted every other method of eliminating from the classroom the 'I ain't' and 'I seen' habit.

"At the beginning of the school term I organized a 'Grammar Club,' permitting the students to elect a president and

secretary. Each member of the class was invited to become a contributor to what we called our 'Book of Errors.'

"Now all mistakes made in English were noted by those who heard them, and were then passed in to the secretary, who entered them in the 'Error Book.' On Thursday afternoon of each week the president made known to the club the solecisms submitted. The guilty ones had to correct their mistakes and give reasons for so doing.

"Much enthusiasm was shown at these meetings, and the noting of one another's errors had a curative effect even upon the 'boys.'"

'S. M. I.,'
Mt. Washington, Md.

READING FOR THE YOUNG

"It seems to me in discussing just what books should be given to the young to read, the fact is lost sight of that first of all the young must *read* in order to derive the benefit from any of them. Reading is a habit as easy to form in early youth as any other habit of everyday life, but nothing is harder to acquire after the formative period of education is passed than a love of reading. Too often we try to adapt the reading to the child instead of the child to the reading, for even frivolous books have their value as emphasizing the real merit of good literature, and much trash can be read in youth without undue harm to the individual.

"Not that I would, for a moment, encourage promiscuous reading, or unrestricted use of books by the young, but I would not cause the censorship to be so restrictive that the flavor of variety is lost. Of all the gifts a good fairy can bestow, nothing will stand one in such good stead in trouble, in sickness, in lonely hours, in disillusioned old age, as will the friendly companionship of books.

"A mind which has come in contact with one good book will instinctively yearn to know another such a one, and the search will be pursued through many perhaps inferior volumes until this same quality of style and substance is met again. Thus will the mind develop until only the worth-while in literature will satisfy the mental craving. The company of great souls, who, though dead in body, live on through the ages in the spirit

of their books, makes one impatient of friends of smaller horizon and narrower thoughts. So it seems to us that first of all we must teach the child to want to read, and then train him to love the true and good in literature and to read in such fashion that the greatest benefit will accrue to him from all his reading."

M. McC. B.,
Washington, D. C.

NOTES

There is so much due and just praise of Walter Scott that it is good to turn now and then to opinions not so favorable—it helps one to maintain a proper perspective. For instance, there is Mark Twain's famous onslaught on Scott, as contained in two letters to Brander Matthews. Clemens was a bit "under the weather" at the time, so perhaps one must make an allowance for blue goggles astride the eyes with which he regarded Sir Walter.

"I haven't been out of my bed for four weeks, but—well, I have been reading a good deal, and it occurs to me to ask you to sit down, some time or other when you have eight or nine months to spare, and jot me down a certain few literary particulars for my help and elevation. Your time need not be thrown away, for at your further leisure you can make Columbian lectures out of the results and do your students a good turn.

"1. Are there in Sir Walter's novels passages done in good English—English which is neither slovenly or involved?

"2. Are there passages whose English is not poor and thin and commonplace, but is of a quality above that?

"3. Are there passages which burn with real fire—not punk, fox-fire, make believe?

"4. Has he heroes and heroines who are not cads and cadesses?

"5. Has he personages whose acts and talk correspond with their characters as described by him?

"6. Has he heroes and heroines whom the reader admires, admires and knows why?

"7. Has he funny characters that are funny, and humorous passages that are humorous?

"8. Does he ever claim the reader's interest, and make him reluctant to lay the book down?

"9. Are there pages where he ceases from posing, ceases from admiring the placid flood and flow of his own dilutions, ceases from being artificial, and is, for a time, long or short, recognizably sincere and in earnest?

"10. Did he know how to write English, and didn't do it because he didn't want to?

"11. Did he use the right word only when he couldn't think of any other one, or did he run so much to wrong because he didn't know the right one when he saw it?

"12. Can you read him and keep your respect for him? Of course a person could in his day—an era of sentimentality and sloppy romantics—but land! can a body do it today? . . .

"Brander, I lie here dying, slowly dying, under the blight of Sir Walter. I have read the first volume of 'Rob Roy,' and as far as chapter xix of 'Guy Mannering,' and I can no longer hold my head up nor take my nourishment. Lord, it's all so juvenile! So artificial, so shoddy; and such wax figures and skeletons and specters. Interest? Why, it is impossible to feel an interest in these bloodless shams, these milk-and-water humbugs. And oh, the poverty of the invention! Not poverty in inventing situations, but poverty in furnishing reasons for them. Sir Walter usually gives himself away when he arranges for a situation—elaborates, and elaborates, and elaborates, till, if you live to get to it, you don't believe in it when it happens.

"I can't find the rest of 'Rob Roy;' I can't stand any more 'Mannering'—I do not know just what to do, but I will reflect, and not quit this great study rashly."

On the other hand, Clemens admired "Quentin Durward," and asked cynically: "I wonder who wrote 'Quentin Durward?'" Clemens did not, however, confine his strictures to Sir Walter, as, witness a letter to William Dean Howells, written in January of 1909:

"Dear Howells: I have to write a line, lazy as I am, to say how your Poe article delighted me; and to say that I am in agreement with substantially all you say about his literature. To me his prose is unreadable—like Jane Austen's. No; there is a difference. I could read his prose on salary, but not Jane's."

The fruits of Dr. Eliot's mistaken policy of "free electives"

at Harvard, instead of the sound and strong system of prescribed courses around which certain elected studies may be grouped, are laid bare painfully in the following letter from a young Harvard man now serving as a private in our armies. The letter was printed during February in the *Harvard Alumni Magazine*. While the logic of it is a bit mixed, and the scientific aspect of war has distorted the writer's perspective, his essential contention is sound—a course made up entirely of "electives" in philosophy and literature provides no right training for an undergraduate mind, nor does it prepare that mind for battle with the world outside, whether peaceful or martial. English is unquestionably a power, and the man who commands it will go a certain distance on its momentum. He will go a very great way if other branches of knowledge also have informed his mind. For with a sound and proportioned development, the added power to express his thought will make him mighty:

". . . Tell the boys in school to work as they never worked before, to study chemistry, get all the military training they can, and to keep their bodies in good condition. If I had my college course to take over again, I'd take more chemistry, mathematics, and less English and philosophy. This is no time for dreamers, it is the age of doers. And while this dope about it not mattering what you take in college as long as you train your mind is all right, it's the man who *knows* as well as the man who has the capacity to learn, who gets ahead in the army, and every healthy young man today in college and out should and must look forward to a career in the fighting forces of the country.

"The man who has the capacity to learn gets his chance sooner or later, but the man who says, 'I am an expert in chemistry, or something equally valuable,' is snapped up right away. What did I *know* when I came here? Tolstoi and Thomas Hardy, Browning and Kipling. As a result it was two months before I even got a chance to show."

In spite of the war and all its distractions the interest and trade in books continues unabated, as witness the wonderful success of sales of rare books for the past year. Recently, in a sale in New York City, the "Doway" Bible brought $6,250. It

was considered the choicest bibliographical treasure of the late John D. Crimmins, who purchased it in 1900, at the sale of the Augustin Daly Library, for $5,565. Mr. Daly is said to have spent more than $20,000 in illustrating the text with rare prints, original drawings and old engravings of biblical events, enlarging the original quarto to forty-two volumes.

John Masefield, whose lectures on the war are creating considerable favorable comment in literary circles in the East, has following to say of "After the War" poetry:

"After the war I look for a great romantic movement in literature. The time is ripe in this country for the coming of a great American poet. In England, in the days before Chaucer, everybody was writing and reading verse. Then he came. In the days before Shakespeare, England was making ready for him in the same way. The same thing is true now in the United States. Everyone is interested in poetry. Everyone is reading it and writing it."

Two more volumes are added to the Yale Shakespeare—"Othello," edited by Lawrence Mason, and "The Winter's Tale," edited by Frederick E. Pierce (Yale University Press; 50 cents each). This edition, in small volumes with an attractive blue-cloth binding, contains the text, with notes on difficult words at the bottom of the page, and appendices on the sources and history of the plays, suggestions for collateral reading, etc.

The J. B. Lippincott Company has just published a new edition—the Mount Vernon Edition—of M. L. Weems's "History of the Life and Death, Virtues and Exploits of General George Washington," the most notorious of American biographies. It has passed through nearly seventy editions since the first in 1800.

RECENT BOOKS

POETRY.—*A Celtic Psaltry,* by Alfred Perceval Graves, New York: Frederick A. Stokes Co. *The Caedmon Poems,* by Professor Charles W. Kennedy, New York: Dutton & Co. *Patriotic Poems of Walt Whitman,* New York: Doubleday, Page & Co. *The Collected Works of Padraic*

H. Pearse, New York: Frederick A. Stokes Co. *The Masque of Poets,* Edited by Edward J. O'Brien, New York: Dodd, Mead & Co. *The Golden Verses of Pythagoras and a Discourse on the Essence and Form of Poetry,* by Fabre d'Olivet, New York: Putnam. *"Francis Thompson"*—'Complete Poems,' published by Boni and Liveright, New York, in 'Modern Library' series.

CRITICISM.—*French Literary Studies,* by T. B. Rudmose-Brown, Dublin: The Talbot Press. *From Shakespeare to O. Henry,* by S. P. M. Mais. New York: Dodd, Mead & Co. *Effective Public Speaking: The Essentials of Extempore Speaking and of Gesture,* by Joseph A. Mosher. *Selections from the Correspondence of the First Lord Acton,* edited with an Introduction, by John Neville Figgis, Litt. D., Honorary Fellow of St. Catharine's College, Cambridge, and Reginald Vere Lawrence, M.A., Fellow and Senior Tutor of Trinity College, Cambridge. Vol. I.—Correspondence with Cardinal Newman, Lady Blennerhassett, W. E. Gladstone, and others. London and New York: Longmans, Green & Co.

DRAMA.—*A Book for Shakespeare Plays and Pageants,* by O. L. Hatcher; *Toward a New Theater,* by E. G. Craig; *Practical Stage Directing for Amateurs,* by Emerson Taylor; (all three) New York: E. P. Dutton Co.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

BETTER HIGH SCHOOL PLAYS

Many valuable articles have been contributed to educational literature on the production of the amateur play. Their suggestions are original and stimulating, but in many cases they minimize the most important thing of all—the choosing of the school plays. The kind of work we ask our boys and girls to work on is vastly more important than the way that play is produced. As a matter of fact, the mechanics of stage production are quite simple. A few weeks' study of the rules of stage deportment, exits, turns and crosses, a sense of order, and, most important of all, a fair amount of ingenuity, will be ample equipment for the amateur coach. What she needs most is a warning not to waste her energy, to present only what is worth the presenting, and not to lower the standard of her work by presenting a cheap play.

The rare farce comedies which seem to be most popular for high school production are weak, silly, and utterly trivial. They do not begin to be worth the time and effort put into them. Think of high school seniors working for weeks on slapstick stuff that it would be a waste of time to read. Think of them memorizing line ofter line of *The Irishman's Dilemma, Box and Cox, Mishaps of Mabel, A Howling Scream,* and so on indefinitely. They memorize slipshod, ungrammatical sentences when they might be learning lines of beauty and rhythm. There is a directness and vigor in the literary style of a good play that is unequaled in any other branch of literature. It is a fine thing for boys and girls to learn the lines of such a play, but an utter waste of time to learn an inferior play. If we see Johnny reading a dime novel in school, we make him throw it into the wastebasket; but when Johnny gets to be a senior, we make him work for three weeks on his part in *An Arizona Rose.*

Why ? Because we do not stop to consider whether the play is harmful or beneficial. We think of it solely as an entertainment. Usually the chief object in presenting a play is to make money. The class treasurer suddenly discovers a deficit. It must be met, so the class votes to put on a play. Or it may be the athletic association, or the literary society. Every high school mothers some waif of an organization that is always clamoring for money to keep it alive. Or they may start on

a campaign to raise money for the class gift. Wherever fifty or a hundred dollars are urgently needed, a class play is a welcome panacea.

We see the high school play is not put on for art's sake, but for money's sake. The teacher looks for something which will answer the purposes with the least possible effort and expense. She pores over catalogues of dramatic publishing houses, and finally selects a farce-comedy which is warranted to be a sure success for amateurs. She hears they put it on in a nearby town and it made a big hit, so she plunges into it with conviction. What creatures of imitation we all are at heart! You know the rest—the ups and downs of rehearsals, the wholesome fun of working together, the night, and the big success. Everyone is delighted, the young actors are flattered beyond measure, and the newspapers speak extravagantly of the work of pupils, teacher and school. The school is a few dollars richer, but the boys and girls are considerably poorer for time and energy spent on trash. They have learned silly lines they will not forget for months and perhaps years. This sort of thing may entertain for a moment, but it has no lasting good.

The significant thing is that the students have not the discernment to realize the triviality of what they are working on. They mistake horseplay for humor, and the smart talk of low comedy for clever repartee. Is it any wonder that when they leave high school they will be bored at Mantell's *Richelieu,* and say, "Come on, let's go to see a musical comedy?"

We should stop putting on plays solely for dollars and cents. If money must be raised, we can find plenty of other means that will not produce harmful results. When the high school can afford to present a play, let it be a good one—something they can study, and interpret, and mold into a production worth while.

The value of a good play in the high school cannot be overemphasized. In the first place, it stimulates the appreciation of good literature as nothing else can do. The spoken word thrills and inspires when the written word is passed over superficially. In acting, every line is significant, and the exact meaning of every word must be brought out. The sentence is a vital thing, and the actors must not only be sure that they understand and appreciate it, but they must try to make their audience understand and appreciate it also. Only oc-

casionally will high school boys have dramatic art to accomplish so much, but almost all will gain the appreciation themselves. GLADYS C. TIBBETTS.

The English Journal, February, 1918.

PATRIOTIC HISTORY

Our school histories in the past have placed too much emphasis upon wars and rumors of wars, upon military campaigns, upon dates and discoveries, upon order of succession of reigning monarchs, upon political parties and chronological events in presidential administrations. Too little attention has been given to the relation of cause and consequence. History should emphasize the fundamental facts of human progress, should discuss the achievements of nations, should show how strong personalities have dominated peoples and times, should write large the noble deeds and high aspirations, patriotic acts and unselfish devotion of those men and women through whose efforts the foundations of our country have been laid broad and deep.

The necessity for true patriotic teaching was never so clearly seen as now. In the crowding upon us of events during this world war our thinking is likely to become confused. In the period that will follow the war we shall see clearly the need for developing high types of citizenship. Our Americanism must be above approach. There must be no class or social distinction based on birth, or power, or wealth. Loyalty to cause and country must be inherent in the men and women of tomorrow.—*Sierra Educatioal News,* March, 1918.

NATURE STUDY FOR THE CITY CHILD

It is in the grammar schools of our large cities that there is the greatest need for work in nature study. Furthermore, it is the child in the crowded sections of the city that most needs this help in his life. The country child has the beauties of nature always around him, and he who wants to know can readily find means of learning about the buttercups or the fringed gentian, the sheep or the cows, the bluebird or the chickens. The city child sees so little of such life, and this little so superficially amidst the noise and clamor, that he is likely to grow up without a thought on these matters, and, in fact, with real thoughts on but very few subjects.

Our parks are few, widely separated, poorly located for school purposes, and often appropriated for public buildings. Our open spaces, once grass-covered, have become either sites for monuments or concrete passageways. Especially is this true in the crowded sections where a park could best accomplish the most. The open lots, when they do occur, are so badly beaten by passing workmen and the baseball enthusiasts that almost nothing can grow. The school grounds are gravel, the trees are few, the flowers fewer, and in most places hardly a "weed" dare show its head. No open vista or distant sky line here—just street cars, telegraph poles and grocery wagons.

Let us broaden this outlook. Comparatively few city children know what such common things as toads and grasshoppers are. It is rather pathetic to see those who want to watch them, catch them in some distant "vacant lot" and carry the grasshoppers home in a jelly glass or the toads in a paper bag (with unlooked for effect on the bag). Something is fundamentally wrong when the old-fashioned aquarium, changed into a terra-aquarium—with water, fish and a turtle in one side and in the other large ferns—elicits the remark, "It looks like somebody was dead." Did the aquarium look like a coffin or was the most intimate knowledge of plants gleaned from funerals? It would be hard to say just why the childish mind associated these things, but such was the condition—a rather dampening one to the teacher's ardor.

Then, again, one feels the unconscious longing of the children when, taking them into the country, a little girl holds up a flower and says, "See how pretty it smells," or taken even to the park, she says in a shocked voice, as she pulls the teacher's dress, "She's stepping on the grass!" How much such incidents tell to one ready to understand them. The "tin-can lot" and the water in the gutter are such poor substitutes for the glories of the woods, the meadow and the brook in all their springtime gladness. Can we expect the child who has grown up with the need of always closing his eyes to his surroundings to open them understandingly to admire the beauty of the country? The most it can mean to many city boys is an open space in which to play ball without being chased by a "cop," or a shady nook in which to read. Can we expect these boys to hear the small voices of nature? And yet we owe it to the generation growing

up in our cities to give them an appreciative sense of their dependence upon the country, and thus to give them a better understanding of their own surroundings. Sardines do not always live in flat tins, nor do peas grow in the cans on the grocer's shelf, and yet that is the only form in which many of our city children see them.

Let us change all this. We must furnish some beautiful surroundings, and then, with objects related to the child's everyday experiences, thrown into an imitation of their native surroundings, lead him to associate these common things with their whole life-history—the pop-corn in the bag with the plants in the field; the house mouse with its relative, the field mouse; the fish in the market with the fish in the schoolroom; the fish as food with the living, breathing animals in its native brook or lake.

Education must be a process of directed growth. It must make the mind not a memoranda of facts, but the instrument of a personality that appreciates and understands his daily surroundings. It is in this deepening and broadening of the understanding that natural science offers a powerful weapon.

Facing such facts as these, dare we advocate the addition of another subject—nature study? Yes! Most emphatically, yes; for it will lessen the burden, not add to it, change the point of view, and make all knowledge come from a point touching the life of the child. As already shown, this work arouses the powers of observation and awakens an appreciation of surroundings. In addition, there is no other instrument as powerful to develop individual personality.

It is with the common things of daily experience that we must begin our nature work—clouds or sunshine, curbstone or cobblestone, sidewalk or gravel of the playground, water supply or furnace coal, flies or ants, peanuts or popcorn. Have these things great innate interest? Perhaps not in the present isolated form, but in their natural surroundings each filled an important place. It is our part to furnish these associations, to imitate a more natural state than the streets in our crowded sections will offer us. Let us do this in our schools. We need all possible help in this task.

ANNA ALLEN WRIGHT,
Nature-Study Review, March, 1918.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Feast of St. Thomas, Patron of the School of Philosophy, was appropriately observed on March 7. Solemn Mass was celebrated in the chapel of Gibbons Hall by Very Rev. Edward G. Fitzgerald, O.P., S.T.Lr., Prior of the College of the Immaculate Conception, assisted by members of the Dominican Order.

The faculty of the University, attired in academic costume, and the students attended in a body. The clerical students of the affiliated colleges participated in the solemn procession from Divinity Hall, across the campus, to the chapel.

The Very Rev. William J. Kerby, Ph.D., Dean of the School of Philosophy, preached the sermon, eloquently portraying the great Doctor and Saint as the model for professor and student of a Catholic university.

A large and distinguished audience attended the lecture given in McMahon Hall on Friday, March 15, by M. Le Chanoine Benjamin Cabanel, Aumonier Militaire of the French forces, on "La France et L'Alsace Reconquise." Mr. Jules Jusserand, French Ambassador, with members of his staff, and French army officers were present.

The public celebration of St. Patrick's Day took place on March 18, and consisted chiefly of a lecture by Mr. Shane Leslie, editor of the *Dublin Review,* on "The Feast of St. Patrick." The University orchestra, under the direction of Rev. F. Joseph Kelley, rendered a program appropriate to the occasion.

VENERABLE CHURCHMAN AND EDUCATOR

The solemn obsequies for the late Most Reverend Edmond Francis Prendergast, D.D., Archbishop of Philadelphia, who departed this life on February 26, took place at the Cathedral of Sts. Peter and Paul, on Tuesday, March 5. Their Eminences, Cardinals Farley and Gibbons, the Most Reverend John Bonzano, Apostolic Delegate, twenty members of the hierarchy, a large number of monsignors, and between six and seven hundred priests assembled to pay a final tribute to the well-beloved and illustrious prelate. The Pontifical Mass was offered by Rt.

Rev. John J. McCort, D.D., Auxiliary Bishop of Philadelphia, with Very Rev. Edmond J. Fitzmaurice, D.D., V.G., assistant priest; Rt. Rev. Msgr. Henry T. Drumgoole, D.D., deacon; Rt. Rev. Msgr. Peter Masson, V.F., subdeacon; Revs. Francis J. Clark, W. J. Walsh, and Thomas F. McNally, masters of ceremonies; Revs. Charles B. McGinley, William P. McNally, S.T.L., and Eugene A. Kelley, assistant masters of ceremonies. The minor officers were students from the Seminary of St. Charles Borromeo, Overbrook, Pa.

The Rt. Rev. J. F. Regis Canevin, D.D., Bishop of Pittsburgh, delivered the eulogy, which was a notable tribute to the virtues and accomplishments of Archbishop Prendergast. The text of the sermon was: "But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, whereunto thou are called, and hast confessed a good confession before many witnesses." (I Timothy vi., 11, 12.)

Bishop Canevin said in part:

"All of Archbishop Prendergast's life as a priest, with the exception of a few years, was spent in this city. For thirty-seven years he was pastor of St. Malachy's Church. Those who saw his example and heard his words from his ordination declared his worthiness, and by their testimony he was raised from one position of honor and trust to a higher position of trust and honor.

"In 1896 he was made Vicar General of the diocese; and on the 24th of February, 1897, was consecrated Auxiliary Bishop of Philadelphia. He became Auxiliary Bishop when he was in the full vigor of manhood and pastoral experience; and for fifteen years was constantly engaged in various duties as Auxiliary, Vicar General, pastor of St. Malachy's, and an active member of diocesan boards and committees. When the benign and beloved Archbishop Ryan passed from time to eternity, his devoted friend and faithful auxiliary became Administrator, and three months later was elevated to the dignity of Archbishop.

"Never was appointment greeted with more sincere gratitude and joy. He had now added fifteen years of episcopal experience and development to his natural endowments and sacerdotal powers and graces. With solemn ceremony and universal

rejoicing he was enthroned in this Cathedral July 26, 1911, as head of this important metropolitan see. A few months later, with equal solemnity and rejoicing, the pallium sent by the Vicar of Jesus Christ was placed upon his shoulders. He was officially and publicly invested with that symbol of authority and insignia of office which placed him in the Senate of fourteen Archbishops of the United States, to continue the work which his illustrious and saintly predecessors in this metropolitan see had handed down to him.

"The place of honor and authority in the Kingdom of the Cross is ever beset with difficulties and trials, and surrounded by anxious cares. However, Archbishop Prendergast had the preparation of long experience in diocesan administration and he faced the duties before him, as he faced all duties, with humility, courage and trust in God.

"There were the usual needs of a large and growing diocese with all the dangers to faith and morality which surround us at the present day. There were before him special problems presented by diversity of elements and of language in the population; but years of thought and practical administration had prepared him to provide for these needs and solve the problems. He was no stranger to priests and people. No untried hand was at the helm. He had gone through a complete course. He had been curate, pastor, consultor, Vical General and Auxiliary Bishop. Every priest knew him, and he was familiar with the state of every parish. If ever a Bishop, at his installation, could say: 'I know mine, and mine know me,' and go forth to his labors under a cloudless sky, that man was the third Archbishop of Philadelphia. He had with him a loyal, united clergy; an army of devoted men and women in the religious orders, and a body of people not surpassed anywhere in the world in their fidelity to their faith, in respect for their priests, in their generosity to institutions of religion, charity and education; or in their sympathy and love for him whom the Holy Ghost, through the successor of St. Peter, had chosen to rule over them in the name and by the power of Christ. . . .

"In all that concerned the interests of the Kingdom of God; in the establishment of churches and institutions of religion and charity; in the important duty of Christian education, from the primary grades in the Catholic system of public schools

to the higher studies in the high school, college, seminary and university, Archbishop Prendergast was one of the most ardent and progressive champions of religious education. He had one great allegiance in which all duties are comprised: allegiance to God. In it are united the two great principles of Catholic doctrine, the love of God and the love of our country. In these he never failed. He was always ready to fulfill every duty of citizenship and to assist the officials of the Government, because all authority is of God.

"His example as a citizen helped to promote peace, harmony and good will among all classes in the community; he realized that while we are divided in religious belief, there are still the natural claims and fundamental ties of a common human brotherhood to unite us as neighbors; and the rights and duties of a common citizenship to bind us together in one civil allegiance and devote us to the love and service of our country.

"All classes knew and loved him. Children looked upon his towering form and noble face with admiration and affection; the poor were his friends and their feet wore the threshold of his home. His heart was large and overflowing with sympathy for every form of suffering, wronged and needy humanity, and urged him to cooperate in all movements of true and prudent charity and social service. He could say: 'I am a man and everything human is to me as my own; I am a Christian and am bound to love my neighbor as myself.'

"There was in Archbishop Prendergast a clearness of view, a sound, practical judgment, a marked business ability and firm grasp of details that won for him the confidence and respect of men of public affairs. He had unwavering confidence in his priests and people, an unfailing evenness of disposition, a singleness of purpose, unaffected humility and piety, and, at the same time, a true estimate of the authority, dignity and responsibility of the pastoral office.

"By divine vocation he was separated unto the Gospel of God; chosen a successor of the Apostles; and the elements of grace and nature so mixed in him that he stood forth, in every sense the *'forma gregis,'* the Christian pattern of his flock, in all the deepest, simplest meaning of the word. 'He has been a great priest in thought, word and deed, in the whole career of his life, and in the mould of his whole being.'

"Here we may pause to ask: What is the secret power, the soul motive that forms character and determines action in such a Christian? What is the one dominant tone in the harmony of a life like this? I answer, the piety of his faith. On the day of his consecration, in obedience to the Pontifical law, he made a public profession of faith, and on his dying bed he again testified before witnesses that he had faithfully held and taught all the articles of Catholic belief.

"Faith determined and consecrated the course of his life. It illuminated his intelligence and made his soul cling fast to the love of Jesus and the purity of His Virgin Mother. It kept his heart humble, and armed him in all his conflicts for the dogmas of revelation and Christ's laws of morality. That mind that is in Christ Jesus directed his thoughts, modified his words, determined his actions; it took possession of his being and raised his life to the supernatural order. He judged and valued things here below not by the maxims and measures of the unregenerate world, but by the standards of that infallible Teacher in which the spirit of truth abides and against which the gates of hell shall not prevail.

"In that light he saw light. He appreciated life and work and all things at their true value; and this vision did not cause him to undervalue the greatness of life or the importance of doing with all his might what his hand found to do. Faith taught him to understand better the joy of being a shepherd of souls, of living and working for God's glory and the salvation of his fellowmen. It was faith that enabled him to estimate the value of souls and the infinite merits of the blood shed for their salvation."

A solemn Mass of requiem for the Archbishop was celebrated in the Cathedral on Friday, March 1, in the presence of two thousand pupils of the Catholic high schools of Philadelphia. The Diocesan Superintendent of Schools, Rev. John E. Flood, was celebrant and Rev. Henry C. Schuyler, S.T.L., Vice-Rector of the Roman Catholic High School for Boys, was deacon, Rev. Walter C. Tredtin, S.M., Rector of the West Philadelphia Catholic High School for boys, sub-deacon, and Rev. William P. McNally, S.T.L., Assistant Superintendent of Schools, master of ceremonies. Bishop McCort performed the absolution, assisted by Very Rev. Chancellor Fitzmaurice, D.D., and Rt. Rev.

Monsignor Henry, Litt.D., Rector of the Roman Catholic High School for Boys. The music of the Mass was rendered by a selected choir from the Catholic Girls' High School. All the students with the exception of those from the West Philadelphia Catholic High School, marched in procession from their schools to the cathedral.

A MODERN MIRACLE WORKER

The merest references in the public press announced the passing from life a few months ago of one of the most remarkable women of her time. With the exception of the local papers and the Catholic journals few voices were raised in praise of the great works of charity and benevolence almost miraculously wrought by her during the thirty-seven years of her life as a humble religious. Mother Francis Xavier Cabrini, foundress and superior general of the Missionary Sisters of the Sacred Heart, who died in Chicago on December 22, in her sixty-seventh year, had lived to see the little band of religious women which she organized in Italy multiply into an army of zealous workers and their sphere of influence extend over two hemispheres.

Mother Cabrini founded the institute of the Missionary Sisters of the Sacred Heart at Codogno, in the diocese of Lodi, Italy, on November 12, 1880. The purposes of the institute were as limitless, evidently, as the missionary field itself. In the short space of thirty-seven years she had organized hospitals, orphanages, elementary schools, and colleges with a rapidity and success that were marvelous.

In pronouncing her eulogy, Monsignor Ferrante, of New York, said: "And who could describe the feverish activity of Mother Cabrini? Who could enumerate the works she founded and completed in the short space of thirty-seven years? The College of Our Lady of Grace, the elementary and normal schools in Codogno are the work of Mother Cabrini; the school in Grumella, the Sacred Heart College for the training of teachers in Milan, St. Francis Xavier's School in Casal Pusterlengo are the work of Mother Cabrini. St. Joseph's School in Borghetto, the Pontifical School of the Holy Redeemer in Rome, St. Francis de Sales College in Castel S. Giovanni, the elementary school in Montecompatri, the Sacred Heart College in

Genoa, the Motherhouse and Novitiate in Rome, the Holy Redeemer's Orphanage in Turin, the Sacred Heart College in Piave, and the Satolli Asylum in Marciano—all are the work of Mother Francis Xavier Cabrini!"

The institute has also extended its work to France, Spain, England, Central and South America and to the United States. Its most notable phase of work has been in behalf of Italian immigrants.

At present the Sisters in the United States number 400; they are the teachers of 5,000 pupils, conduct eight orphanages with 1,150 orphans and manage one hospital in New York and two in Chicago. Our country has thus received a large share of fruits of Mother Cabrini's labors. It is to be hoped that her memory will be kept fresh in the hearts of those whom she has benefited, and when the full story of her life is told her American children and admirers will be favored with an account at once worthy of the subject and comprehensive of her good deeds.

THE ENGLISH EDUCATION BILL

Brighter days have dawned for English Catholics in educational matters if we are to infer anything from the comments in the Catholic press on the amended educational bill now before Parliament. The Fisher Bill, which for months was under discussion, has been supplanted by what appears to be really a new bill rather than the old with amendments. The original bill provoked much opposition on the part of local authorities and Catholics. The chief objections raised were taken under consideration before the present amended bill was presented, Mr. Fisher promising to meet all reasonable remonstrances as far as possible. This attitude on the part of an educational minister, the *Tablet* says, "was a new and welcome trait after our experiences of such personages during recent years." A new spirit is in command at Whitehall, and it is noticeable in the manner of presenting the amended measure as a whole, rather than proceeding by amendments introduced step by step in committee. "It is a relinquishment of the 'wait and see' procedure, persistence in which must have bred annoyance and irritation, and involved the whole discussion in an atmosphere of obscurity and suspicion, which would not have tended to smooth the passage of the measure. Whether

his amendments will be found satisfactory or not, Mr. Fisher has at least put down all his cards on the table and shown us his hands, so that we may know the best and the worst of it at once. The method has the advantage of openness and clearness, and, by its removal of causes for suspicion, tends to produce confidence in those with whom he is dealing."

The most serious changes in the new draft are those made in deference to the local authorities, who feared that local government was to be sacrificed through over-centralization in administrative affairs, and the conferring of an excessive degree of power on Whitehall. A change of grave importance to Catholics is the omission of a clause which it was feared would make the Board of Education free from the control of the courts of law. "Catholics have, by a costly experience in the matter of education, learned the necessity of an open access to the courts. We cannot, then," says the *Tablet,* "but be relieved and gratified that the clause which, in Mr. Fisher's bill, made the Board of Education the final judge in disputed questions has been left out of the new draft. How well justified the local authorities and Catholics were in their objections upon this point is shown by the remarks of the *Times:* 'The Board would, under the old bill, have secured a predominance which might have been used to the exclusion of the courts and to the permanent subordination of the local authorities in all fields. Mr. Fisher and the board were certain that these powers would not be abused, and maintained that they were only proposed in order to deal effectively with laggard local authorities. But the local authorities felt that a time might arrive when there would be a Pharaoh who knew not Joseph, and were so seriously alarmed as to oppose the whole bill rather than become subject to what they thought might possibly prove to be bureaucratic despotism.'"

"As to points in the bill," continues the *Tablet,* "in its original form round which the fears of Catholics for their schools centered, it is yet too early to give a final opinion. In his reference to the changes on this head Mr. Fisher went into no details as in the case of the administrative clauses, but was content with the following general terms: 'I have also inserted words in different places in the bill to meet the apprehensions of religious bodies who feared that one of the effects

of the bill might be to prejudice the position of the voluntary schools and of the religious education in those schools.' Amongst other matters, we were apprehensive lest the bill, by enabling the local authorities to send Catholic children outside their own school for instruction in 'other' subjects besides practical, and even, in case of long distance from a school, to make arrangements for the boarding and lodging of children as they might think fit, might render it possible for children to be forced into non-Catholic schools.

"Another point upon which we were necessarily anxious was what certainly seemed an interference with the right of the managers of our schools to the appointment of teachers. These two points, the one affecting the security of the children to a Catholic school, and the other the right of such a school to a Catholic teacher, aroused considerable and not ill-founded apprehension, in spite of Mr. Fisher's declaration that he intended no interference with our rights as established by the Act of 1902. At the same time we are free to confess that some of the wilder talk against the provisions in question was based upon a misapprehension of Mr. Fisher's intention in them. However that may be, it was well that upon points of such vital importance there should be no more doubt as to the letter of the bill than as to the intention of the framer. Happily, Mr. Fisher recognized this also, and made amendments to meet our remonstrances and carry out the assurances he had given. The *Times* thinks that, with the exception of the prohibition of the employment of children on Sunday, 'Mr. Fisher has striven to meet all reasonable criticism' based on 'the fear of the denominations lest their schools should be injured, or even destroyed.' "

The right of the appointment of teachers seemed also to have been invaded by the bill. Some expressions and clauses might have been used "to intrude non-Catholic teachers on our staffs and to force Catholic teachers into council schools. Mr. Fisher has sought to prevent an unreasonable or invasive use of the power thus accorded by the insertion of a proviso providing for a reference of disputes to the Board of Education."

"Whether or not," the *Tablet* concludes, "the proposed changes will be deemed satisfactory or will stand the test of criticism is yet to be seen. But they are at least numerous and

important, and show a disposition of fairness which should receive a present welcome, and which may be taken as an earnest that if anything still remains to be cleared up or assured, further representations on our part will receive due consideration."

Under the caption "How to Win," *The Catholic Times and Catholic Opinion,* speaking editorially, likens the school controversy to the war. "Everybody wants peace, but nobody can see how to compass it. In time, however, with patience and good will all differences get ended. So it will be with the trouble about the schools. . . .

"In previous struggles on behalf of our schools, Catholics showed a unanimity and loyalty which moved the admiration of the people of this country and contributed largely to the rout of the enemy. But, then, our cause was comparatively simple and clear. This time we are meeting circumstances which not only did not operate last time, but did not exist. Today the nation seems to be bent on having a national system of educational improvement. If there be any opposition anywhere it has so far been undisclosed. Labour is keenly alive to the importance of improvement in education. Liberals and Tories, fearsome of looming Labour, will agree to almost anything. Churchmen are favorable. The House of Commons applauds. Mr. Fisher adds, to his friends, a good press. Those are the new circumstances under which Catholics face another educational issue. Constant to our purpose, we pass no comment on the bill, leaving it to the persons directly competent and concerned. We confine ourselves to remarking that never was unity so desirable among us, so necessary, as at this moment. If we are united and if our school requirements are met this time, it will be a harbinger of future well-being for us, for our schools, for our Church.

"There is not the only, not the last, trouble over our schools that we shall have to meet. The trend of social, industrial and educational opinion is towards constant improvement and, as follows inevitably, consequent expense. We shall have to march with the times, whatever the cost, for we cannot permit our Catholic children to be less educated and less fitted for life than the children of our non-Catholic fellow-countrymen. Whatever happens, we must not let them suffer, either religi-

ously or socially. We have the duty, all of us, of seeing that no effort to help and defend our Catholic children is neglected. For them we must protect, preserve, and improve our schools; not forgetting the interests of those noble men and women who teach in them. The next few weeks are pregnant with fate or fortune. Let us all be united and we doubt not that fortune will be ours. We won before. We can win again. With good will among ourselves, with obedience towards our spiritual chiefs, we are sure to win. As the days draw near in which the decision on Mr. Fisher's Bill will rest with the votes of the House of Commons, Catholics are called on to display three virtues: confidence, obedience, unity. Let all persons avoid personalities. Let every man give of his best in word and deed. Let counsel and discussion be of fact. And, above all, let everyone be ready at the word of command to obey. Obedience will beget unity, unity victory. And with victory we shall retain what we have defended so long and so nobly and so successfully: Catholic schools for Catholic children with Catholic teachers under Catholic control."

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

How to Teach Business Correspondence, by N. W. Barnes, A.M. Chicago: A. W. Shaw Co., 1917. Pp. 83.

After the formative days of school life the demand for the writing of essays and short stories will be in inverse ratio to those occasions which will call upon the ability of most of our pupils for the writing of business or personal letters. Letter-writing therefore is an art, the necessity of which is as imperative as its acquisition is difficult. Training in this art, upon which at times one's success in life may depend, cannot begin too early nor practice in it be too frequent during school-going days.

Of the two general classes of letters, those essential for business activity ought to receive special attention by our teachers in the upper grades and the high school. This little book, designed as it is, "to furnish those who train others to write business letters, with effective methods, selected materials and suggestive assignments for vitalizing their instruction," recommends itself as a handbook, wealthy and unfailing, in its power to instruct, inspire and direct. Part One wherein the general principles of method are treated, can be read with profit by all teachers; this section is especially well done.

LEO L. MCVAY.

The Grave of Dreams, by James M. Hayes. New York: The Encyclopedia Press, 1917.

A volume of real poetry is always welcomed by lovers of true literature. In Father Hayes' volume we find not only the charm that comes with the ordinary poetry of the day, but that peculiar function that delights as it betters the reader. The "Grave of Dreams" is a volume of distinct literary work. With a delicate fancy, that bespeaks great promise for the rare lyrical power of the author, this little anthology cannot but appeal to all admirers of truly Catholic poetry. An acquaintance with this work, which has added another name to the growing list of Catholic poets, will undoubtedly enlarge,

enrich and ennoble the mind and heart of its readers. In the words of its author this little volume is like:

"A garland of roses rare
The gift of friends that part
When the rose is no longer there
The perfume fills the heart."

LEO L. MCVAY.

The Externals of The Catholic Church, by Rev. John F. Sullivan. New York: P. J. Kenedy & Sons, 1917. Pp. vii+385.

Perhaps nowhere is the scholastic axiom, *"Nihil est in intellectu nisi quod prius fuerit in sensu,"* more pertinent than in the liturgy and ceremonial of the Catholic Church. Following The Great Exampler of all ages, Holy Church with pedagogical and scientific accuracy presents her teachings in a manner that can but render them most effective in the lives of her children. Cardinal Wiseman aptly expressed this truth when he said, "The Christian feeling that Christ is to be unboundedly honored by the best of such gifts as He hath bestowed on man; has guided the Church from age to age in the formation of a ceremonial most beautiful and poetical; has inspired the musician with his plaintive strains, has directed the artist's mind and hand to conceive with grandeur and adorn with solemnity a theatre, befitting so holy, so great a celebration." The purpose, then, of the symbols and ceremonies of the Church is to bring home to the Catholic mind and heart, the necessary knowledge and appropriate feelings, the essential prerequisites for Christian conduct. In order to realize this Holy Church calls upon every sense that man possesses and vitalizes the knowledge thus acquired by the exercise of the various forms of motor-activity with which a beneficent Creator has endowed His greatest work of nature.

The more Catholics appreciate this truth, the greater will be the effect of their attendance at these ceremonies, the more devotedly will they employ them and, what perhaps is of not less importance, the children of the household of faith will be better prepared to enlighten those who are still amid the encircling gloom of doubt and ignorance. As an aid in help-

ing Catholics to experience these effects and thus to realize the aim of Holy Church, nothing more promising has appeared than this work from the pen of Father Sullivan. The "Externals of the Catholic Church" is, as the author says in his preface, "an attempt to put into clear, convenient and readable form an explanation of many practices of our Church"; that his attempt has been a success a perusal of its pages will best prove.

As a text-book for our higher schools and academies this volume has many features that commend it. The principles of correlation and apperception have been most admirably observed throughout its construction, thus making the volume contribute to the needs of those who are still neophytes in Christian life and conduct. The pupil's previous knowledge, not only of religion but of his other subjects as well, has been utilized in a way that makes us feel confident that the truths herein presented will become properly incorporated as vital elements of the student's mental content and expression. The succinct style of the author, his clear diction and the careful arrangement of materials are other noteworthy factors that commend this volume as a text-book in religion for our high schools and colleges.

LEO L. MCVAY.

Knowing and Using Words, by W. D. Lewis and Miss M. D. Holmes. Boston: Allyn & Bacon, 1917. Pp. vii+125.

One of the acknowledged defective tendencies indirectly resulting from the method of specialization so prevalent in our higher education is that emphasis on form has not been commensurate with that placed on the matter expressed. To such an extent is this true that little if any of our scientific literature, as found in exhaustive monographs, can properly be styled literary. The teaching corps of our high schools and colleges are recruited from the ranks of those who, to no little extent, have been affected by this defect of the specializing tendency.

To neutralize the effects of this limitation of specialization on our children of the immature age of school life, those, *in loco parentis*, must needs be on the alert for methods and means whereby the pupil may be properly trained to express himself

clearly and pointedly. As a contribution to this worthy cause, the volume before us has much to commend it. The book is not so much a text-book to be learned as it is a laboratory manual to guide the learner in establishing a method for the mastery of the word-basis of his spoken and written expression. The volume is well fitted for individual study and for group discussion. Without minimizing our appreciation of the many other excellent features of this text-book, we feel that attention ought to be called to the successful manner in which the authors have preserved the natural relation that ought to exist between impression and expression.

LEO L. MCVAY.

Elements of Business Law, by E. W. Huffcut, revised by G. G. Bogert. New York: Ginn & Company, 1917. Pp. xiv+ 319.

The title of this volume indicates to some extent its purpose and character. That it is timely is proven by the strong and growing desire of our business men to understand and to have those under them understand the two essential factors of advancement and success—law and authority. In a democratic country such as ours, this need is especially imperative, since here we have no sovereign but the people and no law but their utterance. Most of the derelicts along the path of progress are there because accurate and practical information was not at hand when wanted. Particularly is this true in those cases which clog the wheels of business progress and endeavor. Here, especially, mistakes are the potent testimony that an intelligent grasp and a functional control of the principles of truth and justice, *i. e.*, the elements of the laws of business, are a *sine qua non* in economic pursuits.

Considerations such as these have impelled the author and the reviser of this volume to present to every young man who proposes to engage in commercial pursuits a *vade mecum*. The volume is therefore a compendium of the legal essentials which regulate the common transactions of life. A familiarity with the accurate and yet comprehensive presentation of the laws of business, which Dean Huffcut offers in this volume, will provide a ready and intelligent answer to the many knotty

questions which daily arise to perplex the hurried man of business.

Through the labors of Professor Bogert, of the Cornell School of Law, this volume has been carefully revised and adapted to present-day needs. Much of the recent legislation relative to business has been incorporated in a way that brings out, not only its bearing on present-day points, but its relation as an outgrowth of the basic and underlying fundamentals of truth and justice.

Worthy of special notice are the collection of typical forms, the preservation of legal phraseology, the glossary and the excellent index. LEO L. MCVAY.

Science and Learning in France, With a Survey of Opportunities for American Students in French Universities, An Appreciation by American Scholars. The Society for American Fellowships in French Universities, 1917. Pp. xxxviii+454.

This volume contains appreciations for the intellectual labors of France by a large number of prominent scholars in this country. It is perhaps to be regretted that the place of publication is not mentioned. It may be presumed, however, that communications addressed to the editor, John H. Wigmore, of Northwestern University, will receive attention. The work is made up of contributions from the following men, each of whom speaks with an authority that will be recognized:

Introduction, Charles W. Eliot and George E. Hale; *Anthropology*, Charles H. Hawes and Alfred M. Tozzer; *Archaeology*, George H. Chase, Harold N. Fowler, A. L. Frothingham and J. R. Wheeler; *Astronomy*, Philip Fox, George E. Hale, W. D. MacMillan, Forest R. Moulton and Henry N. Russell; *Botany and Agriculture*, John M. Coulter; *Chemistry*, Wilder H. Bancroft, Frank B. Dains and L. J. Henderson; *Criminology*, Charles A. Ellwood, Maurice Parmelee and Arthur J. Todd; *Education*, John Dewey, Frederic E. Farrington, Paul H. Hanus and Charles H. Judd; *Engineering*, Ira N. Hollis, Henry M. Howe, Alex. C. Humphreys and Albert Sauveur; *Geography*, William M. Davis and R. H. Whitbeck; *Geology*, Thomas C. Chamberlain, U. S. Grant, Wm. H. Hobbs, Henry F. Osborn, S. W. Williston and Alex. N. Winchell; *History*, Charles H. Haskins, James A. James,

Andrew C. McLaughlin, Dana C. Munro and J. T. Shotwell; *Law*, Joseph H. Beale, Layton B. Register, Munroe Smith and John H. Wigmore; *Mathematics*, David R. Curtiss, Thos. F. Holgate, Eliakim H. Moore, E. B. Wilson; *Medicine*, Llewellys F. Barker, Arthur D. Bevan, Frederick P. Gay, Wm. H. Howell, Theodore C. Janeway, Hugh T. Patrick, D. B. Phemister, Morton Prince, Wm. S. Thayer; *Philology*, William Gardner Hale, E. K. Rand, John A. Scott, Charles H. Grandgent, H. R. Lang, Kenneth McKenzie, Raymond Weeks, Franklin Edgerton, E. Washburn Hopkins, Charles R. Lanman, J. R. Jewett, Charles C. Torrey, Arthur C. L. Brown, Rollo W. Brown and John L. Lowes; *Philosophy*, Ralph B. Perry, James H. Tuffs, Charles B. Vibbert and R. M. Wenley; *Physics*, Henry Crew, A. A. Michelson and Wallace C. Sabine; *Political Science*, James W. Garner, Leon C. Marshall, Jesse S. Reeves and Abbott P. Usher; *Psychology*, James R. Angell and Robert H. Gault; *Religion*, George B. Foster and Norman B. Nash; *Sociology*, Thomas N. Carver, Frederick S. Diebler, Franklin H. Giddings and Edward A. Ross; *Zoology*, Gary N. Calkins, Frank R. Little and Wm. A. Locy.

The volume in its entirety presents a formidable array of the intellectual resources of France prior to this devastating war. How much of this splendid treasure in men and equipment may be sacrificed before peace is again restored to poor tortured France cannot now be determined.

THOMAS EDWARD SHIELDS.

Luther and Lutherdom, From Original Sources by Heinrich Denifle. Translated from the Second Revised Edition of the German, by Raymund Volz, Vol. I, Part 1. Somerset, Ohio: The Torch Press, 1917. Pp. li+465.

Heinrich Denifle stood in the first rank of modern historians. His wonderful erudition was recognized and admired even by his bitterest enemies. He made no assertions without backing them up with overwhelming evidence from original sources. The Cartularia of the University of Paris exhibits a wealth of erudition and an intimate acquaintance with original sources scarcely equalled even in the modern world, where research has been carried to such perfection. A work, therefore, on Martin Luther from the pen of this man cannot be ignored, even by the most

devout follower of the apostate monk. Popular writing on the subject of Martin Luther has for centuries been colored by theological acrimony and by partisan misstatements. Denifle's work on Luther and Lutherdom is epoch-making. It states facts as they occurred, and does not seek to gloss over the corruption of the time in layman, priest or monk. The result is an overwhelming portrayal of the Genesis of Lutherdom, from the downward tendencies of the time. In his introduction, Denifle traces the circumstances which led him to undertake this work.

"For years it was one of my added tasks, besides my labors on the University of Paris and the destruction of the churches and monasteries of France during the Hundred Years War, to sift out original materials for a study on the decline of the secular and regular clergy in the fifteenth century. In these, as in all my previous researches, there was no thought further from my mind than that of Luther and Lutherdom. My interest was without bias and centered solely on the study of the two tendencies in evidence from the fourteenth century, at least in France and Germany—one of decline and fall in a great part of the secular clergy, the other a movement of moral renewal and reawakening in the remaining part. But it was especially the former to which my attention was directed. Accordingly I resumed my researches, but only those which, later interrupted, had been devoted some twenty years before to the reform of the Dominican order in the fifteenth century. The further I pursued the course of the downward trend, the more forcibly was I moved to ask in what its precise character consisted and how it first declared itself. The answer, once the elements common to both tendencies were found, was not hard. Both those movements of downfall and of renewal are bound up in our natures, in our baser and and in our higher part, the antagonism between which St. Paul, in his day, described in his Epistle to the Romans. For, just as in individuals, so does this struggle rage in the whole of humanity. The characteristic note of the decline was to let one's self go, a shrinking from all effort, and the actual avowal: 'I cannot resist.' The law was felt to be a burden and a barrier; above all, the commandment; "*non concupisces*"—thou shalt not covet—seemed impossible to fulfill, and men acted accordingly. These principles found expression less in theory than in practice." It was reserved for Martin Luther to lift up this downward

tendency, to declare its unconquerable strength, to not only excuse it but to erect it into an ideal.

The work is essentially scholarly rather than popular. The German has been admirably rendered into English. How difficult this task must have been can be fully realized only by those who have attempted to translate the involved German sentences into idiomatic English. The translator is to be sincerely congratulated on the splendid piece of work which renders Denifle's monumental volumes accessible to the English reader.

THOMAS EDWARD SHIELDS.

The Advanced Montessori Method, Spontaneous Activity in Education, by Maria Montessori, Translated from the Italian by Florence Simmonds. New York: Frederick A. Stokes Co., 1917. Pp. xi+355.

The Advanced Montessori Method, The Montesorri Elementary Material, by Maria Montessori. Translated from the Italian by Arthur Livingston. New York: Frederick A. Stokes Co., 1917. Pp. xviii+464.

These two volumes will be gratefully received by the many teachers in this country who have been endeavoring to understand and to apply the Montessori Method in the kindergarten and to these and many others who have been speculating, more or less, on the possibility of carrying the Montessori Method, with due modification, into a more advanced stage of the educational process. The chief topics treated in the first of these volumes are the following. In the first chapter, under the heading, A Survey of the Child's Life, the text discusses, "Laws of the Child's Psychical Life paralleled by those of its physical; The liberty accorded the child of today is purely physical; Civil rights of the child in the twentieth century; How we receive the infants that come into the world; With man the life of the body depends on the life of the spirit." In Chapter II, under the heading, A Survey of Modern Education, the following topics are discussed: "The precepts which govern moral education and instruction; It is the teacher who forms the child's mind; How he teaches; Positive science makes its appearance in the schools; Discoveries of medicine, distortions and diseases; Science has not fulfilled its mission in its dealings with children; Discoveries of experi-

mental psychology, overwork, nervous exhaustion; Science is confronted by a mass of unsolved problems." Chapter III, My Contribution to Experimental Science, discusses: "The organization of the psychical life begins with the characteristic phenomenon of attention; Psychical development is organized by aid of external stimuli, which may be determined experimentally; External stimuli may be determined in quality and quantity; Material of development is necessary only as a starting point; Psychical truths; Guide to psychological observation." These chapters are followed by chapters on The Preparation of the Teacher, Environment, Attention, Will, Intelligence, and Imagination. In the latter chapter, the following topics are discussed: The creative imagination of science is based upon truth: Truth is also the basis of artistic imagination; Imagination in children; Fable and religion; The education of the imagination in schools for older children; The moral question; The education of the moral sense; The essence of moral education; Our insensibility; Morality and Religion; The religious sentiment in children.

The work is well translated into clear, crisp English. It will serve to clear up many points in the attitude and teaching of Madame Montessori.

In the Montessori Elementary Material, we have not a strict translation, but in many parts a substitution of English material which is as nearly equivalent to the original as circumstances permit. The translator says: "So far as Madame Montessori's experiments contain the affirmation of a new doctrine and the illustration of a new method in regard to the teaching of grammar, reading and metrics, the following pages are, we hope, a faithful rendition of her work. But it is only in these respects that the chapters devoted to these subjects are to be considered a translation." Of course the word lists and the actual texts for the teaching of Italian grammar to Italian children cannot be taken over, with profit and without alteration, in the task of teaching English grammar to English children.

The work must here be built along similar lines and be governed by analogy instead of being a real translation. The material is very interesting and will be studied with profit by those who are not ready to adopt it, as well as by those who are looking to Madame Montessori for guidance in the actual work of teaching.

THOMAS EDWARD SHIELDS.

An Introduction to High School Teaching, by Stephen Sheldon Colvin. New York: The MacMillan Co., 1917. Pp. xxi +451.

This work does not cover the same ground as that occupied by Munroe's Principles of Secondary Education, nor by that of Johnston's High School Education. It does not discuss the several high school subjects, but aims at giving the young man or woman who is looking forward to a career as a high school teacher the necessary preliminary knowledge and a correct attitude toward high school work. It begins with a discussion of the nature and scope of secondary education, and passes on to a brief consideration of the high school pupil and the high school teacher. Three chapters are devoted to a consideration of discipline in the high school. The remainder of the work is devoted chiefly to methods in the class period, in which the author considers means for eliminating waste, for testing the knowledge of the pupil, for examining the nature and function of drills, the method of adding new knowledge through oral instruction and text-book, through illustration and demonstration, through stimulation of thought, through the inductive and deductive development lesson. From this he passes to a consideration of the question as a method fo instruction, of the lesson plan, and of supervised study.

THOMAS EDWARD SHIELDS.

Preliminary Mathematics, by Prof. F. E. Austin, B.S., E.E., Hanover, N. H., 1917. Pp. 169+iv. Cloth, $1.20.

The publisher is not given. The author's residence is given as Hanover, New Hampshire. The little work is intended to help the pupils of the eighth grade make the transition from arithmetic to algebra. The work, in its arrangement and typographical presentation, is far from being attractive.

Espana Pintoresca, the Life and Customs of Spain in Story and Legend, by Carolina Marcial Dorado. Boston: Ginn & Co., 1917. Pp. x+332.

This little volume is well arranged; it is attractively illustrated; it is supplied with helpful notes and a good vocabulary. It can scarcely fail to prove serviceable to students beginning the study of Spanish.

The Living Method for Learning How to Think in Spanish, by Charles F. Kroeh, A.M. Thirteenth edition, revised and enlarged. New York: Lloyd Adams Noble, 1916. Pp. 278.

This work is well known. The general principle on which it is constructed is summed up by the author as follows: "Associate complete Spanish sentences with your daily actions. Say what you do." There is no question of the validity of the principle advocated and illustrated in this little work. If you wish to speak a language, you must learn to think in it and to associate the words and sentences directly with the object signified.

The Living Method for Learning How to Think in French, by Charles F. Kroeh, A.M. Fourteenth edition. New York: Lloyd Adams Noble. Pp. 140+ix.

This work is constructed on the same lines as "How to Think in Spanish."

Education for the Needs of Life, A Textbook in the Principles of Education, by Irving Elgar Miller, Ph.D. New York: The MacMillan Co., 1917. Pp. vii+347. Cloth. Price, $1.25.

The book is intended for use in elementary courses in normal schools and in colleges as the basis of discussion for groups of students who are working together in reading circles and teachers' institutes. The author takes as his point of departure that education is an integral phase of the life process. Formal education finds its function in guiding or directing the natural learning process.

Teaching in Rural Schools, by Thomas Jackson Woofter. Boston: Houghton Mifflin Co., 1917. Pp. xvii+327.

The great volume of educational literature that has issued from our press in recent years deals for the most part with education as it is conducted in our city schools. Nevertheless, according to the statistics furnished by the United States Census of 1910, 53.7 per cent of the population is classed as rural and the latest report of the Bureau of Education classifies as attending rural schools 58.4 per cent of the children attending public schools in the United States. Sixty per cent of the teachers in the same year were laboring in the rural schools. It is highly desirable, therefore, that this larger moiety of our teaching public be supplied

with directions and considerations which apply directly to their field of labor. Of course the principles of education must remain the same, whether the school be a rural school or an urban school, but the average teacher needs help in order to discern the working of abstract principles in concrete situations, and it might be added that the rural teacher, because of more limited preparation, stands in greater need of such help than the city teacher. The author of this treatise speaks from many years of experience of teaching in rural schools. Of recent years, the United States Government and the several states have made special effort to lift the standards of education in agriculture and in rural schools. He sets forth the following four as his main aims in the preparation of this manual: (1) to bring to attention the needs of rural life, the broadening vision of rural life, and the possible contributions of the rural school to this life; (2) to unfold in clear and helpful ways some introductory guiding principles of education; (3) to start any rural teacher on the road to the best in modern methods of teaching and in managing; (4) to direct such a teacher to the most helpful aids in educational literature in connection with the various phases of theory and practice.

How Children Learn, by Frank N. Freeman, Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. xiv+322.

In an earlier volume of the Riverside Text-Books in Education, the author of the present volume discussed the psychological principles underlying good teaching in the common school branches. In the present volume, he takes up the growth of the child-mind and shows how good instruction in any subject and in all parts of the school system must be founded on certain general applications of psychology to the teaching process. The work is really a study in applied psychology and attempts to trace the various phases of mental development as affected by education.

Statistical Methods Applied to Education, A Text-book for Students of Education in the Quantitative Study of School Problems, by Harold Rugg. Boston: Houghton Mifflin Co., 1917. Pp. xviii+410.

This volume is intended for advanced or graduate students in education. It will help them to understand the results achieved by the educational surveys which have formed such a prominent feature of educational research during the past few years. The

author tells us, "the book throughout has been written in intimate contact with graduate classes in education. It is the direct outgrowth of mimeographed notes written for seven of such classes, and elaborated and revised distinctly in terms of their specific needs and interests. Symbolic and word explanations have given way to graphic devices whenever necessary and possible." He tells us further on in his preface, "it is fundamental to a clear comprehension of the writer's point of view to know that this book is based upon the doctrine that statistical methods in themselves prove nothing, that the methods selected for use in a particular situation must agree with the logic of that situation—in a word, that statistical methods are merely quantitative devices which we can use to refine our thinking about complex masses of data and to refine our methods of expression."

Problems of Subnormality, by J. E. Wallace Wallin, with an Introduction by John W. Withers, Ph.D. Yonkers-on-Hudson: World Book Co., 1917. Pp. xv+485.

Feeble-minded and backward children make a peculiar appeal to the sympathies of the public. Nevertheless, very little in the way of organized and properly directed scientific effort has been expended in this field. In the last quarter of the eighteenth century, much was attempted and not a little accomplished for these unfortunates in Europe, but the work did not receive recognition in this country until the closing years of the century, and even yet the recognition is pitiably inadequate. Professor Witmer, of the University of Pennsylvania, has perseveringly urged the establishment of psychological clinics to be conducted by competent and thoroughly trained specialists, but his appeal has not met with a generous response. While much is said about our backward children and general attention is called to their needs and to their effect upon the school, by such works as the "Laggards in Our Schools," by Dr. Ayres, the practical results have been disappointing. Ready-made methods and the Binet-Simon test in the hands of any teacher seem to satisfy the average school board. And yet there is no disease to which flesh is heir that calls for greater skill in diagnosing than the conditions of subnormal children. The present author sets forth the four fundamental questions relating to mentally normal individuals,

which call for a thorough investigation. These are: (1) the question of the development of an adequate art of differential diagnosis of the different degrees and types of mental subnormality; (2) the question of providing differentiated educational treatment in accordance with the diagnosis for different types or classes; (3) the question of the organization of adequate systems of after-care, after-guidance and control; and (4) the question of the development of preventive measures, whether eugenical or euthenical, designed to reduce or eliminate the army of subnormal incompetence.

The study and care of the unusual child, whether subnormal or supernormal, should receive far more consideration than it has heretofore been accorded, and it would seem that we shall never reach an adequate solution of the problem until a body of trained experts are provided, who will diagnose the cases as they appear in our schools and give direction for their proper treatment. The present volume will be found valuable to those who are engaged in this field of educational endeavor, and it is to be hoped that it will not be without effect in moving the public to adopt more effective means than have heretofore been employed for the treatment of this class of children.

THOMAS EDWARD SHIELDS.

Adjustment of School Organization to Various Population Groups, by Robert Alexander Fyfe McDonald, Ph.D. New York: Teachers College, Columbia University, 1915. Pp. iv+145.

The author, in this study, starts out with the principle that the American theory of education demands that society provide a system of education affording equal opportunity for the children of all the citizens. "Our problem in this study," he tells us, "therefore, is to discover, how far educational opportunity has really been equalized. We wish to know how far a democratic theory of education has been fulfilled in practice and to note the forces by which this increased sensitiveness of school organization has been effected." To this end he selects the following topics for study in the several chapters of the work: Provision for the Deaf; Provisions for the Juvenile Delinquent, Unruly and Truant; Provisions for the Blind; Provisions for Dependent and

Neglected Children; Provision for the Feeble-minded, Retarded and Epileptic; Provisions for Cripples; Provisions for Non-English-Speaking Immigrants; Open-Air Schools; Provisions for Speech Defectives; Provisions for the Exceptionally Gifted.

Science for Beginners, A First Book in General Science for Intermediate Schools and Junior High Schools, by Delos Fall, D.Sc. Yonkers-on-Hudson: World Book Co., 1917. Pp. ix+382.

This book is a step in the right direction. It aims at familiarizing the children in the upper grades with the great laws and truths of nature that lie beneath the familiar phenomena of every-day life, and it aims at leading the pupils from such considerations into the world revealed by simple experiments, which will thus prepare them, when they enter the secondary school, to take up the serious study of biology, chemistry, physics, etc. The lessons are well conceived and, if the directions are followed, it can scarcely fail to awaken in the average boy and girl an interest in scientific data, which should prove of lasting service to them whether they are privileged to go forward through the secondary school or compelled to go out into the field of adult life without further educational help.

THOMAS EDWARD SHIELDS.

The Exceptional Child, by Maximilian P. E. Groszmann, Ph.D., Containing a Medical Symposium with Contributions from a Number of Eminent Specialists. New York: Charles Scribner's Sons, 1917. Pp. xxxiii+764.

The author of this volume has spent many years in the study and care of the exceptional child. He is Educational Director of the National Association for the Study and Education of Exceptional Children. He has written several valuable works on various phases of the subject. He tells us that the purpose of the present volume is to give a perspective of the entire situation, and to suggest ways and means of coping with the problem in its various aspects. The problem before him is an educational problem in which the human material calls for very special consideration, involving questions of heredity, of environment, of

social and economic conditions, of child hygiene and public sanitation, of medical inspection and clinical work, of psychologic and psychopathic investigations. He follows the child into the juvenile courts, into the hobbles of crime, into almshouses and charity bureaus. The book is written, in the first instance, for those who are working in this field, but the author aims at freeing its pages, as far as possible, from technicalities, to the end that parents and others interested in the class of children under consideration may be able to read the book with profit. There are parts, it is true, in which this end has not been wholly achieved, but these parts may be omitted by the popular reader without detriment.

THOMAS EDWARD SHIELDS.

Means and Methods in the Religious Education of the Young, with Special Reference to the Sunday School, by John Davidson, M.A., D.Phil. New York: Longmans, Green & Co., 1917. Pp. viii+152. Price, $1.00 net.

The author of this little volume sets out with a very laudable purpose of securing, through religious teaching, something more than the learning by the pupils of a body of religious doctrine. He endeavors to lead the teachers into a recognition of the fact that the value of their efforts must be measured in terms of living and doing, and that, while knowledge is necessary to this, knowledge of itself will not suffice. He informs us in his preface that he ventures to commend the practice of teaching the children the gospel miracles. From this remark alone, one might readily gather that the author is not a Catholic, though all Catholics who are instructed in their religion and share the spirit of their church will agree with him in the main contentions of this work. The mere prescribing and hearing of Bible lessons and the getting up of biblical matter for examination purposes are incompatible with a real and effective religious education whose outcome should be, not so much an intellectual state of mind, as a spiritual state of soul, ever ready to express itself in a corresponding practical morality.

THOMAS EDWARD SHIELDS.

College Composition, by Charles Sears Baldwin, A.M., Ph.D New York: Longmans, Green & Co., 1917. Pp. xii+298. Price, $1.50.

"The aim of this new book being to teach, not teachers but students, its division is not analytical into the elements of composition, but constructive into the processes of composition as they expand consecutively. College writing differs from school writing less in kind than in degree and scope." The book frankly aims at meeting the aims of the college student of composition, and hence it deals with the means of conveying, in brief space, extensive information, the constructive presentation of ideas, and persuasion.

Composition and Literature, by Eugene R. Musgrove, A.M. New York: Longmans, Green & Co., 1917. Pp. viii+519. Price, $1.20.

"In this book five features encourage correctness. First, the text is brief enough to appeal to the average pupil. Theory is supplanted by practice. Although definitions by their very nature are imperfect, yet many definitions are given, even at the risk of dogmatism; for the pupil wants clear-cut statements, and he can easily modify or expand them as occasion demands. A little knowledge of this kind is not a dangerous thing; it is the very pledge of correct development." There are many who will not quite agree with the author that is quite right to give the pupil definitions in clear-cut statements just because the pupils want these things. There are many pupils who are too lazy mentally to think anything out for themselves or to unfold and develop any thought if they can get the thought already cut and dried, without effort. But power does not lie in this direction. Definitions are indeed, valuable, but they have value to those who do not need them, to those who could formulate the definition for themselves, because they thought the subject out to its conclusion. Definitions are likely to serve as crutches, not for lame pupils, but for pupils who are liable to become lame or mentally atrophied from want of proper use of their faculties. In the art of composition, as elsewhere, definitions are blessings to those who do not need them and curses to those who do. There is a strongly marked tendency in many of our text-books to substitute for the pupil's thinking instead of to stimulate his thinking. There can be no question of the evil effects of such a procedure.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

MAY, 1918

NATIONAL CATHOLIC WAR RECORDS

The National Catholic War Council was organized by the Hierarchy of the United States primarily to insure proper spiritual service for all Catholics in the Army, Navy, and Marine Corps of the United States; secondarily, to stimulate and coordinate all Catholic activities for the success of American arms in the war; thirdly, to prevent or remedy untoward conditions growing out of the war.

The National Catholic War Council consists of the fourteen Metropolitans of the United States. It acts through an administrative committee of four bishops, appointed by the Metropolitans. An executive committee of priests and laymen from all parts of the country carry out the practical work through a number of standing committees.

The Committee on National Catholic War Records, one of the standing committees, has been directed by the Administrative Committee of Bishops to bend every effort to secure at once and to preserve an accurate and complete record of all Catholic American activity in the present war.

The securing of such a record will require the generous assistance of all Catholics, especially the aid and the sympathetic cooperation of every bishop and priest, particularly of every pastor, the heads of Catholic societies of men and women, and the editors of Catholic papers and magazines.

An individual appeal, therefore, is now made to you to do your share, large or small as it may be, to insure the success of our efforts to gather Catholic war records. Proper war records will go far to guarantee and facilitate adequate spiritual ministrations to our men in military service. They will show the needs of the men's families and dependents, during and

after the war, and afford material for an inspiring chapter in the story of the Church's religious and patriotic cooperation in our national crisis.

The National Board for Historical Service, which has been created by the Government for present war needs, has called the attention "of state historical departments and societies and other public bodies to the importance of preserving for permanent use the war records not only of the State and Federal governments, but also of the large number of auxiliary organizations." It is "seeking information as to the attitude of particular social groups, political, racial, economic or religious," and its plans "include the publication of a manual of war records." Our war records can be made the contribution and answer of Catholics, and our war records must be thorough and adequate in order that the Church find its place in the nation's summary of war service as proposed in this plan.

We desire to secure at once the name, age, home address, branch of service, and the name and address of nearest relative or next friend—

(*a*) Of every Catholic man in the Army, Navy, or Marines of the United States (state whether volunteer or drafted);

(*b*) Of those examined and passed, even though not yet called to service;

(*c*) Of those serving in medical, hospital or ambulance corps;

(*d*) Of chaplains, regular, noncommissioned, or supplying;

(*e*) Of helpers in cantonment, camps, or overseas;

(*f*) Of every Catholic woman serving as nurse or in any other capacity.

Further information and material desired for war records may be broadly defined as follows:

Episcopal pronouncements, acts, addresses, books, pamphlets; priests' efforts of like character; church celebrations, prayers; congregational celebrations, activities; group or individual participation on part of either clergy or laity.

Hence, Diocesan National War Council organization of societies, national or local, coordinated for war work, and outline of work accomplished or contemplated, coordinated for present war work—

(*a*) With K. of C. in raising of funds; amount contributed by

diocese or individuals; help in camp or extra-camp activities;

(*b*) With Red Cross; amount of contributions; number of memberships; branches, with number of workers and amount of work handed in; if no branch is established, statement whether private organization does work;

(*c*) With Food Conservation; method of cooperation;

(*d*) With Federal, State or municipal war measures.

(*e*) With chaplain aid or similar associations; amounts raised or contributed; supplies furnished chaplains, kits, altar supplies, literature, etc.

A special questionnaire will be sent respectively for all Catholic men's and women's societies.

Letters from soldiers, or about soldiers, newspaper or magazine articles treating of Catholics in war activity, are greatly desired.

Arrangements have been made to secure copies of every Catholic paper and magazine in the United States.

In some places a diocesan war record is being compiled in the home Chancery. This is likely to be accurate and thorough, and will afford a splendid history for home reading; a copy will aid us greatly.

An appeal is made to the Right Reverend Ordinaries for every suggestion and help they can give for the direction and success of the war records, and every priest is earnestly urged to cooperate in every way possible.

Every bit of help in compiling the National Catholic War Records will count for the honor of Church and Country, and for the glory of the men who are offering their life's blood, and of the women who, in their husbands, sons and brothers, are giving of their heart's blood, for God and the right.

H. T. DRUMGOOLE,
Chairman.

THE TEACHING OF PLAIN CHANT IN OUR SCHOOLS

From the very earliest times, Holy Church recognized singing as an integral part of her worship. In proof of this, we have historical testimony that the first Christian melodies were taken from the Song of the Jewish Temple. Even in the Jewish synagogues, boys, the sons of Levites, took part in the singing of God's praises. So down through the first ages, when the Church fought for her very existence, we find a deep interest in the furtherance of church chant and in the establishing of schools where it could be taught. This interest on the part of the early Church for the development of churchly music received a fresh impetus when she reached a peaceful period. She then paid the greatest attention to singing, especially to the singing of boys. She took promising boys into the service of the Church and established her choir schools, known as the "Scholae Cantorum." Such schools were established first at Rome, then in other parts of the Christian world. The most famous of these schools was that of St. Gall.

In the Church interest in the training of boys in Plain Chant never declined. It is true that abuses crept in and that in some places interest in the Chant died out, but the Church never suffered this to continue, but always raised her voice in protestation. In the great Council of Trent we find: "In order that they (the boys) may be more conveniently instructed in Church discipline, they shall always have a shaven crown (tonsure) and wear clerical clothes, and be taught the grammar of music, the reckoning of Church days, and other useful knowledge."

The Church today is just as solicitous as during the past ages that her own music should be fostered and taught in our schools. We can very well profit by her example in the past, and hold fast to the principle that children should not only be given instruction in singing, but that they should also be taught how to take part in the musical portion of a liturgical service. Those who have gone before us have done wonders in this regard, especially in the teaching of Gregorian melodies to boys. They established schools, conscientiously gave of their

time, talent and means to bring about the best results in the teaching of the Chant. Should we pause and falter in this work? Is it to our credit to say, as it has often been said, it cannot be done? Before God, can we neglect to bring about better conditions in the noble branch of church music than now exist, especially in the Church in America? When one considers the lamentable state of church music today, both priests and teachers should feel in conscience bound to apply a remedy.

Now, this remedy can be applied, and very little effort expended in applying it, if we would only make use of the magnificent opportunities we have in our parochial school system. In every well-organized school a certain amount of time is set aside for the teaching of singing. Is it just the correct thing to spend all of this time, which is very short at best, in the teaching of secular songs to the entire exclusion of songs of a religious character? Is it doing justice to the grand old Chant of Mother Church to give all of the singing lesson to figured music, ignoring that music which is, in a particular manner, her own, the handmaid of her liturgy? For shame, we must confess that we are guilty.

The teaching of the Chant can go hand in hand with the teaching of other school music. The foundation of music, of whatever kind, is always the same. In the training of children's voices the very first consideration should be the employment of correct method, for all success in music teaching depends upon this. This is especially true in the teaching of the Chant. Ordinarily the Chant should not be taken up and studied for a year or more after the child enters school. It should never be attempted until the child is able to read notes fairly well. Rote singing is to be condemned at all times, but when it is attempted with the Church Chant it is a capital crime. Children should be able to read music fluently before attempting that music upon the proper rendition of which so much depends. Therefore, with the employment of a proper method by which the children's voices are correctly placed, and by which a facility of reading the notes is acquired, the children will be prepared to take up the study of the glorious Chant of Holy Church, with the realization that success will crown our efforts in the teaching of it.

At the outset every teacher must realize that there are great

points of difference between the Chant and modern music. Therefore, no one should attempt to teach the Chant who has not a fairly good knowledge of these points of difference. Plain Chant differs from our modern style of music in four great respects: (1) its treatment of the words; (2) its rhythm; (3) its tonality; (4) its accompaniment. In its notation it also differs from our modern system, but as all Plain Chant melodies are now written in modern notation, and since this notation has been approved by the Holy See, it will not offer any difficulty to teacher or children. In its spirit, Gregorian Chant is far removed from the sensuous music of the present day. The more the teacher imbibes of this spirit, the better the children will reflect that spirit in their singing. It is not until children perceive the religious spirit of Gregorian melody that they are able to sing the Chant at all intelligibly.

In its treatment of sacred text we all realize that modern music is very unsatisfactory. Take the simple example of the Vesper Psalms. Modern music would change the words from prose to metrical poetry, as all modern music is metrical. With Plain Chant, the music is made to fit the words. Plain Chant is to music what prose is to literature. There being no fixed accents, the result is that there is a constant variety in the music, with a continual change in its accentuation. Unlike modern music, the force of accentuation in Plain Chant depends not on the number of the notes nor on the length of a single note, but on the stress laid on the syllable which needs the accentuation. In modern music, when there are not enough words to go round, certain words must be repeated, for the words are made to fit the music. Such is not the case in Gregorian Chant, for here the music is made to fit the words and the spirit of them. Therefore, the accents in Plain Chant occur irregularly, thus making the rhythm free, but subject to certain laws of proportion which satisfy the ear. Measured music is, therefore, strictly applicable to the fixed rhythm of poetry, and Plain Chant is more suitable for the free rhythm of prose.

All musical rhythm, of whatever kind, can be resolved into single feet of two or three beats. Plain Chant is subject to the same rhythmical conditions. The rhythm of modern music is similar and continuous, consisting of equal bars made up of

similar feet. The rhythm of Plain Chant, on the other hand, is continually changing from binary or two-beat to ternary or three-beat rhythm in such a way as to adapt itself to the Latin prose words to which it is set. The problem of treating melodically a prose text has been artistically solved in Plain Chant, and in that system alone. The time value of the note or neum assigned to any given syllable is regulated by the importance of that syllable. The variable proportion of accented and unaccented syllables constitutes the free rhythm of prose in contradistinction to the fixed rhythm of poetry and its accompanying metrical music. It is, therefore, evident that, given the text, with its free oratorical rhythm, the music should follow the same system.

Gregorian tonality is totally unlike its modern namesake, one of the most striking differences being that it has no "leading tone," the seventh of our modern scale. When once the ear has become accustomed to the frank, clear tonality of the Gregorian modes, it feels a certain distaste for the softer progressions of chromatic intervals. In order that children may imbibe the spirit of the different modes of Plain Chant and banish that inborn feeling for the presence of the "leading tone," the teacher should proceed to practice each mode in the same manner as she trains the children in the different scales. Whereas, in modern music, we have but two modes or scales, the major and minor; in Gregorian we must deal with eight. To acquaint the children with Gregorian tonality, then, requires much more labor at first than the teaching of the modern scales. But there is ample reward for this added trouble, for as the modal system unfolds itself before the children they will discover whole mines of melodic treasure that they will never meet with in modern music. As regards pure melody, there is infinitely more richness and variety in the old eight modes than in the two modern ones. By acquainting children with the spirit of these modes they will grow up to love them. All of the antagonism on the part of many to Gregorian Chant can be attributed only to a lack of knowledge and to the fact that they have not grown up with it and accustomed themselves to its tonality. For this reason they fail to discover its beauties.

As far as the teaching of Gregorian Chant in our schools is

concerned, little need be said concerning its accompaniment. Plain Chant was never intended to be accompanied. It is unison, purely melodic, and therefore any harmonizing of it is foreign to it. But with children and the ordinary choir, necessity demands an organ accompaniment as a support to the voices, and partly, also, to give, as it were, a background and a solidity. There are no strict and uniform rules as to the proper method of accompanying the Chant. Only this need be noticed: The tonality must be retained in its purity and the rhythm must be safeguarded, and for this reason accompaniment should be reduced to a minimum. But in the teaching of the Chant there should be no accompaniment. Children should hear it in all its purity, so that the ear will more and more adapt itself to the different modes.

That the thoughts of people in church should be raised from the mere earthly to that which is spiritual no one will deny. Church architecture and decoration, if of the proper kind, should present to the eye something different from the things that it meets with in every-day life. Should not the same be said of the ear? Is it inconsistent to deny to the ear what we deny to the eye? Should not the tonal environment in the church be equally separated from associations with modern popular music? The object of the Church is to lead man to God, and in order to do this and make him appreciate the Divine Presence she surrounds him with an environment of such a nature as to draw his thoughts from earthly things. This she accomplishes through her ritual, the adornment of her sanctuaries, the dress of her ministers, and the singing of her choristers.

Now, there is but one style of music, namely, Plain Chant, which, by its very nature, is out of place everywhere but in the atmosphere of God's temple. It is best calculated to help man to forget the world by raising his mind to higher and holier things. It is of a different style than the music that constantly surrounds man in his every-day life. It is the only music that finds its place in church and nowhere else.

How proper, then, it is to begin the instruction in Plain Chant in our schools. The difficulties in mastering it are far outweighed by the advantages that accrue to both teacher and children. By constant contact with the Church's own music,

children will begin to love it and grow up to be Gregorian enthusiasts. The restoration of Gregorian Chant in our American churches rests with the teachers in our schools today. Most of our organists and choir members today are wedded to the idea that Gregorian Chant will not please the people; that it is archaic and old-fashioned, fit for the monastery only. To such as these we look in vain for the restoration of Gregorian melodies. Not until we have singers who love and understand it and delight to sing it, who are imbued with its spirit, can we hope to see a whole-hearted restoration. The children of today in our parochial schools, if properly taught, will be the great apostles of Gregorian Chant in a few years. Then, and then only, will we hear the Chant rendered in all its beauty and solemnity; then, and then only, will organists and choir-masters find the singers in sympathy with it.

A great writer has paid this beautiful tribute to the glorious Chant of Mother Church—a tribute which all teachers of singing will do well to ponder over: "Gregorian Chant purifies the mind. It transports us into a region of supernatural beauty and immateriality; it vivifies and strengthens the life of the soul. No other music penetrates so deeply and so intimately, or causes to vibrate so harmoniously the heart of man; no other music carries him so swiftly on its wings to the mysterious worlds of prayer and mysticism. It is exquisitely tender, full of peace and trustfulness; it reawakens faith and hope; it satisfies the heart and the intelligence, for expression and form are here living in peace together. The human element is entirely absent; there is no preoccupation or distraction of things belonging to material life or conditions. Those who go to drink of the waters of this stream come back fortified with a great spiritual ardor, with sincerity of mind and simplicity of heart. Here there is nothing conventional, nothing superfluous, nothing ephemeral; through plain song we pass from the finite to the Infinite."

F. J. KELLY.

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

(*Concluded*)

It is the custom of nearly all the religious congregations of women to carry effacement a step further. A novice relinquishes her name when she enters religion and receives a religious name, differing from her baptismal name. This has the twofold purpose of removing the last vestige of her social status and also of linking her by another bond to the religious family of which she becomes a member. These are accidentals, but since *"Nihil est in intellectu quod prius non fuerat in sensu,"* according to the maxim of Aristotle, the things of sense will affect our deepest convictions. The suggestion that flows from this stripping the self of all tangible distinctions, which obtains in all religious communities, constitutes a constructive influence in developing a readiness and courage to meet hardships. Moreover, the removal of minor personal interests makes easier the unselfish girding of powers for the great purposes of life, and, therefore, the forming of the true basis of character. This casting away of personal distinction is, therefore, an element to be weighed in an evaluation of environmental agencies at hand to form the novice to the spirit and practice of community service.

The novice must be willing to enter upon any work assigned her. She has renounced her will, and by that fact places herself in any capacity that her superior may direct. As an element of religious discipline, manual work is required from every novice. Saint Jerome writes of the manual labor in the convent where Saint Paula and Saint Eustochium lived: "I hear that they who formerly could not bear the dirt of the streets, who were supported on the arms of slaves and found

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it difficult to step on the rough ground; they to whom a silk dress was a burden and the heat of the sun as a burning fire; now, clad in poor and somber garments and courageous in emulating each other, clean the lamps, make the fires, sweep the floors, wash the vegetables, throw the bundle of herbs into the pots of boiling water, set the table, pass around the drinking cups, serve the food, and run hither and thither."[402]

On account of the close connection between muscular activity and the will, manual work, done with the proper motive, has value for strengthening the will. It has still greater value as a formative influence upon character in teaching the lesson of the dignity of manual labor, and also of the human person as independent of the work which engages him. It cultivates, therefore, true humility, a sense of reality, and a love of sincerity that lie at the heart of character. To these ends manual work forms an integral part of novitiate training.

The fact that much of the manual work in community life is done in groups gives it a socializing value. The conscious individuality is lost more effectively in work done by a group than in any other way, since the individual under that condition shares in the common consciousness and develops an interest in the common good. The consciousness that several persons are working at the same task and serving the same cause makes for the spirit of cooperation and devotion to the common good. With a sense of participation in work comes genuine private care of public property. The teacher who acquires this sense through experience will thereby gain the power to cultivate it in her pupils.

The sharing in common of the religious life extends to all the externals of the daily life. The tasks of the daily routine are assigned to the novice as to the professed religious, to accomplish either singly or in a group, according to the nature of the work, but all the tasks are for the community and none

[402] "*Sed tamen audio, quae immundias platearum ferre non poterant, quae eunuchorum manibus portabuntur et inaequale solum molestius transcendebant; quibus serica vestis oneri erat, et solis calor incendium, nunc sordidatae et lugubres et sui comparatione forticulae, vel lucernas concinnant, vel succendunt focum, pavimenta verrunt, mundant legumina, olerum fasciculos in ferventem ollam dejiciunt apponunt mensas calices porrigunt, effundunt cibos, huc illucque discurrunt.*" Saint Jerome, "Epistle, LXVI, *Ad Pammachium*," Migne, *Patrologia*. Paris, 1845, Vol. XXII, p. 646.

for the individual herself. "No one shall work anything for herself alone, . . . but all your work shall be done for the common use, and all with greater zeal and more cheerful diligence than if you were each employed for yourself alone; . . . for it is written of charity that 'it seeketh not its own,' which means that charity prefers the general good to its own, not its own to the general good."[403] The habitual performing of the community advantage in preference to one's personal interest is the underlying and unifying principle of the common life. It admits no compromise. The novices serve each other in the offices of their daily routine of life, in the refectory, in the work-room, and at the various tasks of the day. Saint Benedict says: "Let the brethren serve so that no one be excused from the work in the kitchen except on account of sickness or more necessary work; because greater merit and more charity is thereby acquired. Let help be given to the weak, however, that they may not do their work with sadness; but let all have help according to the size of the community and the circumstances of the place."[404]

The heart and center of the task of community life is loving service. The only worthy ambition in community life is priority of service. Our Divine Saviour, the Model of every religious, "sitting down, called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all."[405] Again, "And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister."[406] This brings us to the question in the center of pedagogical consciousness today —the problem of adequate motivation. The Divine Teacher, Who in His teaching anticipated the findings of modern psychology because He had perfect insight, taught the principle of love and carried this motive into every act of His life and every utterance of His teaching. It is noteworthy how seldom on the pages of the Gospels the word *duty* occurs and how often the word *love* is found. Our Lord, knowing human nature per-

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[403] *Rule of Saint Augustine, op. cit.*, pp. 10, 11.
[404] *Op. cit.*, p. 84.
[405] Mark, IX, 34.
[406] Mark, X, 44, 45.

fectly, knew that the spirit of love would release man's deepest energies for service, which would lie dormant if the appeal was made only to the stern sense of duty.

The strongest motive of service is the love of God. That we serve Him when we render service to our neighbor, He Himself told His disciples in the parable of loving service: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me."[407] Moreover, He insisted that the only ground of true service is self-sacrificing love, and not recompense. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest perhaps they also invite thee again, and recompense be made to thee.

"But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

"And thou shalt be blessed because they have not wherewith to make thee recompense."[408]

There is no exhortation here to give service on an economic basis or for any personal satisfaction, but from unselfish love of the person, seeing the soul stamped with the image of Jesus Christ and redeemed by His Great Sacrifice. The love of Our Lord and of our neighbor because He first loved him is the source and center from which will proceed the impulse and the power to give service.

The working day in community life offers countless opportunities for just this kind of service; disinterested acts done in a kindly, genial manner, not merely because one happens to be in a generous mood or because it is a personal friend whom one wishes to help, but from an active ministering spirit of loving service. Such an habitual spirit is no academic acquisition, nor is it easy of attainment. Only as one enters into Our Lord's purposes for men and comes to a recognition of His teaching, which was "Do good, and lend, hoping for nothing thereby; and your reward shall be great,"[409] is it possible to enter into the genuine spirit of service. Our Lord took the pains to teach in the parable of the Good Samaritan that a neighbor is a person

[407] Matthew, XXV, 40.
[408] Luke, XIV, 12–14.
[409] Luke, VI, 35.

in need; therefore there is no place for fine discrimination or personal choice in the matter. His words must come with personal force to each one of us, "This is My commandment, that you love one another, as I have loved you."[410]

The care of the sick and the infirm furnishes opportunity and work for loving service. The constitutions of every religious congregation command that the sick members receive adequate and tender care. "Before and above all things, care must be taken of the sick, that they be served in very truth as Christ was served; because He hath said, 'I was sick and you visited Me;' and, 'As long as you did it to one of these My least brethren, you did it to Me.' But let the sick themselves also consider that they are served for the honor of God, and let them not grieve their brethren who serve them by unnecessary demands. These must, however, be patiently borne with, because from such as these a more bountiful reward is gained. Let the abbot's greatest concern, therefore, be that they suffer no neglect."[411] The Rule points clearly to the fact that service derives its inspiration from religion and its active ministering force from the same power. To see God in man and to recognize the value of man's immortal soul is the inevitable condition of highest personal sacrifice. It not only makes sacrifice rational, but places such worth upon the human person as to lift it to the sphere of supernatural values.

The community recreation is a daily exercise in every religious house, to which great importance attaches. This hour of informal intercourse is a natural outlet of the social impulse, affording an opportunity for all the novices to meet. It is a fruitful means in community life to promote mutual understanding and good fellowship. If recreation is to be of good quality, it must stimulate the agreeable emotions. The mind cannot be emotionally colorless. It is, therefore, regarded a high duty in religious life to come with a good spirit to recreation and to join heartily in it. Good feeling is contagious. It has great socializing value. Except the spiritual exercises, probably nothing during the day so enriches and unifies the community spirit as does the recreation period, because it culti-

[410] John, XV, 12.
[411] *Rule of Saint Benedict*, pp. 87, 88.

vates a general intimacy among the members. Empirically, we know that further acquaintance with a person ordinarily makes for kind feeling. Philosophically, Saint Thomas states the principle underlying the fact: *"Quantum bonum plenius cognoscitur, tanto magis est amabile."*[412] "The more fully a good is known, the more lovable it is."

There remains for consideration the subject of prayer, which is the great formative influence for service in the life of the novice. Herein she finds the means to invoke the Source of Light and Strength for grace to enlighten her mind and strengthen her will to do the daily tasks. Prayer is of two kinds, public and private. Public prayer is vocal, that all who are assembled may unite and pray in common. Our Lord has promised that where two or three are gathered together in His name there will He be in the midst of them.[413] The public prayers are the great acts of liturgical worship. The great public prayers common to the religious are (1) the Holy Sacrifice of the Mass, at which the novices assist each morning to offer to God anew Our Lord's Great Act of Sacrifice and to receive the graces which flow from that Sacrifice; (2) Holy Communion, in which they receive the Author of all grace, Him whose Heart is the Heart of Charity. Mass and Holy Communion are two great sources of supernatural strength, and the floods of grace flowing from these fountains give capacity for sacrifice and rouse the will to high endeavor; (3) the Office, which in most congregations of women is the Little Office, consisting of the Psalms and short lessons from Holy Scripture. The term Office, in its usual signification, implies a principal duty of a state of life. In this sense, the office of chanting the Divine praises is a duty of religious. The choral recitation of the Office morning and evening by a religious community is a great act of divine worship. Saint Augustine says: "Oh, in what accents spake I unto Thee, my God, when I read the Psalms of David, those faithful songs and sounds of devotion! . . . How was I by them kindled towards Thee, and on fire to rehearse them, if possible, through the whole world against

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[412] 3 Lib., Dist. 27, Q. 3, Art. 1.
[413] Cf. Matthew, XVIII, 20.

the pride of mankind!"[414] Prescinding entirely the supernatural effect which is the end of every prayer, it has a psychological effect, as has every mental state. The chanting of the Office by all the community "with mind and voice in one accord"[415] has a unifying, spiritually-exalting influence upon the corporate body. The effect is heightened when each "hour" is preceded by the prayer, *Domine, in unione,* etc., in which the intention is renewed to offer these Divine praises with the same intention with which Our Lord offered praises to God. The frequent renewal of this intention widens charity and makes it embrace all humanity.

Private prayer includes meditation, examination of conscience, and devotional prayers. Meditation is essentially a turning of the mind to God and entertaining oneself with Him in the inner sanctuary of the heart. There are various methods of meditation, and in every method all the faculties of the soul are exercised to make the heart love the law of God. Since the great truths of faith do not fall within the cognizance of the senses, they make very little impression upon the mind. In order to realize them, it is necessary to dispose the mind consciously to their consideration. The preparation for meditation is of two kinds—the general or remote—consisting of a certain disposition of mind and heart which presupposes the removal of all obstacles to prayer. Cassian said, in his Conference on Prayer, *"Et ideo primum de qualitate ejus desideramus institui; id est, qualis debeat emitti semper oratio; deinde qualiter hanc eamdem, quaecumque est, possidere vel exercere sine intermissione possimus."*[416] "Wherefore what we want to find ourselves like while we are praying, that we ought to prepare ourselves to be before the time of prayer," for we can never be more in prayer than we are out of prayer. The particular or proximate preparation consists in certain acts made immediately before meditation. Reading stimulates the memory and imagination to furnish the considerations to the intellect suitable for meditation. "Meditation fixates the atten-

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[414] *Confessions of Saint Augustine,* translated by Pusey. London, 1907, p. 180.
[415] *Rule of Saint Benedict,* Chapter, 19, p. 62.
[416] *Collatio, IX,* Migne, *Patrologia Latina.* Paris, 1846, p. 779.

tion, and so can develop associations and thus bring out weak sentiments and ideas."[417] Payot makes distinction between the purpose of reading or studying and that of meditation: "When we study, as a matter of fact, we seek primarily to *know;* when we reflect, we have quite another intention. Our aim is to awaken in the soul sensations either of love or hatred."[418] It is thus that the psychologist conceives the act of meditation. Masters of the spiritual life go further, and say that meditation is not so much a sustained effort of reflection or concentration of thought upon some abstract subject of morality or religion as it is a loving intercourse of the soul with Our Lord, and that the immediate effect, therefore, is to raise the soul above its own selfish preoccupations by attaching itself firmly to God.[419] "Mental prayer or meditation does not consist in thinking much, but in loving much," was a maxim of Saint Teresa.[420] This daily morning exercise is a potent means to develop a spiritual vision, enabling the soul to see the Divine Will in the daily events of life and to place the Divine interests uppermost in her life. As all powers develop by exercise, the soul in meditation grows in the love of God by the concentration of its native force upon the truths of faith, in the contemplation of the divine perfections, and in its intimate conversation with the Person of Our Lord, in accordance with the modern statement of the psychological law of habit, which had been enunciated before by the Divine Teacher in the words, "For he that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him."[421]

That religious have universally and at all times recognized the fruitfulness of meditation in the spiritual life, both to will and to act, is apparent from the important place that it holds in the daily religious life. In the early ages and throughout the Middle Ages meditation was so much a part of the daily

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[417] Hall, G. S., *op. cit.*, Vol. I, p. 298.
[418] *L'Education de la Volonté.* Paris, 1903, p. 92.
[419] Cf. Mercier, D., Cardinal, *Conferences,* translated by O'Kavanagh, J. New York, 1910, p. 103.
[420] Cf. Alphonsus Fr., Carmelite, *Practice of Mental Prayer and of Perfection According to Saint Teresa and Saint John of the Cross,* translated by O'Connell, J. Rome, 1910, p. 323.
[421] Mark, IV, 25.

life of a religious that those who formulated the rule and constitutions made no regulation for it. In the Rule of Saint Benedict there is no allotted time for meditation. Since the close of the Middle Ages the rule or constitutions of every religious order or congregation have provided for the regular daily observance of this spiritual exercise. As in the physical order so in the spiritual is the maxim true, *"Prius est lucere quam illuminare."* Saint Thomas says of religious: "They ought to be at once men of action and of contemplation, going to God by contemplation and to the people by action."[422] The Angelic Doctor urges and at the same time defines the great purpose and work of the Dominican vocation in these words: *"Et sicut majus est illuminare quam lucere solum ita majus est contemplata aliis tradere quam solus contemplari"*[423] "And as it is greater to diffuse light than to shine only, so it is greater to give to others the fruits of contemplation than to contemplate only."

The most fruitful subject of meditation is some mystery in the life of Our Lord. "Meditation is only obedience to Saint Paul's injunction, 'Think dilligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your mind.' "[424] Consistent with this command of Saint Paul's was his frequent admonition to put on the Lord Jesus Christ and to be imitators of Him, and his constant endeavor to form in the minds and hearts of his followers a perfect image of Our Lord. To imitate Christ is the high road to perfection; the study of how to do this effectively is the great work of meditation. He is the Ideal, the Divine Exemplar of every religious. As the artist in his studio works with his model before him and frequently refers to it as he develops his conception, so the religious in her daily life often turns the inner eye of the soul to her Divine Model to conform her conduct to her Copy. Especially is meditation a time to dwell in mind upon Our Blessed Lord in some mystery,

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[422] *"Ut pote qui medii sunt inter Deum et plebem; a Deo recipientes per contemplationem et populo tradentes per actionem."* 3 *Lib., Dist.*, XXXV, Q. I. Art. 3, p. 586.

[423] *Constitutiones Fratrum S. Ordinis Praedicatorum.* Paris, 1886, p. 16.

[424] Elliott, *op. cit.*, p. 192.

incident, or teaching of His life. If the novice has the desire for perfection that moved her to renounce material and social pleasures, she will endeavor to form her life according to the Divine Master and persistently to imitate Him in her conduct.

In the heart of every religious is the deep desire to strive after two of Our Divine Saviour's perfections especially, which implies a persistent sensitiveness of conscience that is both the condition and the effect of the steady cultivation of the interior life: (1) The desire to do always the Will of God. "I came down from Heaven, not to do My own will, but the will of Him that sent me."[425] And again, "My meet is to do the will of Him that sent Me, that I may perfect His work."[426] (2) Compassion and loving service and self-sacrifice. "The Son of Man is not come to be ministered unto, but to minister."[427] The lesson is constantly recurring in His teaching that the only consistent ambition of His followers is the ambition to surpass in unselfish service. To the disciples whose ambition was fixed on the seats of honor He spoke only of sacrificial service. "Can you drink of the chalice that I drink of?"[428] To the Twelve He said: "You know that they who seem to rule over the Gentiles, lord it over them. . . . But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all."[429] He taught also in parable patient readiness for exacting service.[430] He repeated insistently the great paradox containing the fundamental principle that true self-realization comes with self-sacrifice; it occurs in all four of the Gospels and twice in two of them. "He that shall lose his life for My sake, shall find it."[431] In washing the feet of His disciples in the Upper Room the last night before His Great Sacrifice He gave the example of humility and service. And then He spoke the solemn words, "For I have given you an example, that as I have done to you, so you do also. Amen, amen

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[425] John, VI, 38.
[426] John, IV, 34.
[427] Mark, X, 45.
[428] Mark, X, 38.
[429] Mark, X, 42–44.
[430] Cf. Luke, XVII, 7–10.
[431] Matthew, X, 38, XVI, 25. Luke, IX, 24, XVII. 33, Mark, VIII, 35. John, XII, 25.

I say to you: the servant is not greater than his lord; neither is the apostle greater than He that sent him."[432] The spirit of service which Our Lord taught must fill the hearts of His followers. To take a lower standard than this is to be satisfied with ordinary and commonplace spiritual attainment. There is no exemption from hard things for one who has chosen to imitate Christ. These lessons, all culminating in the Great Sacrifice, are the lessons that the novice learns in her association with the Divine Teacher of service in daily meditation. One gradually grows to resemble the person whom one admires and loves and associates with; so the novice should begin to show in her daily life some slight resemblance to Our Divine Saviour in her self-surrender. This is the heart of her task, to practice His self-sacrifice. When she places herself under His inspiration in meditation she learns to place the spiritual in the center of her interests.

To supply material for meditation spiritual reading is necessary. The shifting scenes and distracting cares of daily work haunt the imagination unless the mind is enriched with food for thought. The Founders of Religious Orders have appreciated the value of this daily spiritual exercise, and have included it in the rule or constitutions. In the novitiate it is a daly practice. Of all spiritual reading the Holy Scripture is the most excellent. The Gospels represent in the concrete the perfection of every virtue in the Incarnate Wisdom of God. Saint Augustine says: "Let Thy Scriptures be my pure delight; let me not be deceived in them, nor deceive out of them. . . . Let me confess unto Thee whatsoever I shall find in Thy books, and hear the voice of praise, and drink in Thee, and meditate on the wonderful things out of Thy law."[433] Saint Jerome, writing to Eustochium, said: "Read very frequently; learn as much as possible. Let sleep overcome you in your reading, and when your head falls, let it be on the pages of Holy Scriptures."[434] He said, "It was not permitted to any of

[432] John, XIII, 15–16.

[433] *Confessions of Saint Augustine, op. cit.*, p. 254.

[434] "*Crebrius lege, disce quam plurimum, Tenenti faciem codicem somnus obrepat et cadentem faciem pagina sancta suscipiat.*" Epistle, XXII, Migne, *Patrologia Latina*. Paris, 1845, Vol. XXII, p. 404.

the Sisters to be ignorant of the Psalms, or not to learn daily something from Holy Scriptures."[435]

Besides the Holy Scriptures, spiritual reading includes: (1) Instruction on the spiritual life, which consists of treatises on the principles of spirituality, the virtues and the means of acquiring them. (2) Exhortatory reading, as the *Imitation of Christ* and the writings of the Venerable Blosius, which tend to become a kind of prayer and dispose the heart to the genuine love of God. (3) The Lives of the Saints, and especially those of one's particular Order, which form inspiring reading to those striving for the goal which these spiritual athletes have already won. The psychological value which Doctor G. Stanley Hall attaches to the reading of the Lives of the Saints, "lives full of ethical uplift, and which appeal to the heroic instincts of the young," has given this subject considerable vogue in educational circles, for it is "A great arsenal of material rich to this end" [of moral education].[436] As a moral stimulus to heroic endeavor, they are no less valuable to religious than to younger minds.

Self-examination as a spiritual exercise may be considered supplementary to meditation. The profitable meditation has fixed upon some definite resolution for the day's practice. In self-examination the religious searches herself to see how far she has conformed to the moral law and how far she has been faithful to her morning resolution. In meditation she dwells especially upon her Divine Exemplar, in Whom "Mercy and truth have met each other; justice and peace have kissed,"[437] and in Whom all the virtues are incarnate to an infinite degree. Examination of conscience is a kind of meditation in which she turns the mental eye upon her own soul and measures her own thoughts, words, and acts by the spiritual standard to see how far the spirit of Christ has been realized in her actions and how far self-love has vitiated them. There is always a distance between the standard and the attainment; therefore, the self-examination is always followed by sorrow.

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[435] "*Nec licebat cuiquam sororum ignorare Psalmos, et non de Scripturis sanctis quotidie aliquid discere.*" Epistle, CVIII, *ibid*, p. 896.

[436] Hall, G. S., *op. cit.*, Vol. I, p. 300.

[437] Psalm, LXXXIV, 11.

whose source is the love of God, Whom she has offended. Every artist has scientific principles of criticism by which he judges his production. His progress in a great measure is conditioned by the exactness with which he applies these canons of art to his daily achievement. Attainment comes only with persevering effort. At intervals there must be a comparison of the results of his work with the perfection of the model and a forecast of how he can improve upon his past attainment. This is the *rationale* of self-examination.

Examination of conscience is of two kinds—general and particular. The general, made at the close of the day, aims to review the day's conduct to correct all faults; the particular, made in the morning, by way of forecast, and at noon and at evening in retrospect, aims to correct a single fault or to acquire a single virtue. Self-examination, when seriously practiced, is a potent means of keeping the motive right. By the particular examen especially the novice trains herself to work for purity of intention which excludes all self-interest. To secure right motivation requires the freeing of the affections from created things to attach them to God's Will. By the steady effort to make habitual the purity of intention, which is the mainspring of the inner life, she lays hold of the dynamic of the life of service. Mindful of Our Divine Lord's words, "For from within out of the heart of men proceed evil thoughts,"[438] she knows that vigilant watchfulness of motive is the price of high spiritual attainment. Herein lies the great value of the particular examen.

The contributions which the novitiate makes toward fitting the candidate teacher to train in citizenship is this: It furnishes the working conditions, the adequate motive and the social reinforcement of example to form in the teacher habitual willingness for disinterested service.

III. The Means of Heightening the Spirit of Disinterestedness of the Religious Teacher While in Service

The actual living day by day the community life that the religious teacher has entered will keep the spirit of service and

[438] Mark, VII, 21.

sacrifice in active force in her daily life. In the novitiate, while she was free from any obligation but that of gratitude and charity, she laid the groundwork of the religious life and cultivated the sacrificial spirit. After profession of the vows she is bound by justice, which inheres in the contract that has been drawn between the novice and her religious superiors representing the congregation, as well as by charity, to practice the virtue of poverty, which fosters the spirit of sacrifice.[439] The question as to the means of heightening the spirit of disinterestedness is the question of how to keep alive and active the spirit of self-sacrifice and self-devotion. In the light of the knowledge of the fundamental laws of psychology, the answer is not difficult. The principle of expressional activity is one factor in the solution of the problem. To give expression to an inclination strengthens it. "The motor consequences are what clinch it. Some effect due to it in the way of an activity must return to the mind in the form of the *sensation of having acted,* and connect itself with the impression. The most durable impressions are those on account of which we speak or act, or else are inwardly convulsed."[440] But back of the psychological factor lies the supernatural motive. Acting upon the lever of divine grace obtained through the Sacraments, the daily Mass, prayer, and the faithful observance of the vows and rule, the will is invigorated for high performance, and gradually forms the religious to the more perfect habits of service. The religious who has begun earnestly should wish to continue in the same spirit. "It is little to have renounced all things at the beginning of our conversion if we do not continue in that disposition and renounce them every day."[441]

The discipline and exercise of the religious life form the religious character in the same way that the practice of law makes the lawyer and the continual experience of business makes the man of affairs.[442] "There could be no greater aid to

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[439] Cf. Cormier, H. M., O.P., *op. cit.*, p. 398–99.

[440] James, W., *Talks to Teachers on Psychology.* New York, 1899, pp. 33, 34.

[441] "*Parum est enim renuntiasse monachum semel, id est, in primordio conversionis suae contempsisse praesentia, nisi eis quotidie renuntiare perstiterit.*" Cassian, *Collatio,* XXIV, Migne, *Patrologia,* Vol. XLIX, p. 1287.

[442] Cf. Buckler, H. R., *Spiritual Instruction on Religious Life.* London, 1910, p. 174.

the creation [of a spiritual conscience] than the spectacle of men who can pursue spiritual things with a more powerful passion than that with which men of the world follow after gold and fame."[443] This represents a type of fervor not beyond the reach of the religious who consecrates her will to God by the vows. "The Orders understand how to inspire *mediocre* characters, and to educate them in a magnificent fashion to an almost superhuman degree of self-sacrifice."[444] In the desire to persevere and to continue in the self-sacrifice of her first charity, the laws of both nature and grace aid the religious teacher to the attainment of this high end.

CONCLUSION

The content of the term citizenship has broadened and has come to comprehend all the relationships that are involved in membership in a community. It includes especially a sense of personal responsibility to the community and a willingness to serve it at the sacrifice of self-interest. Citizenship in this connotation exists in the form of an ideal to be aimed at rather than something already attained. The individual alone and in society are two different psychological beings. Whether the end of education be stated in terms of individual development or social improvement, the relation between the individual and society is so intimate that a definition of education must include both aims. The task of the school is to develop the germinal powers of the child, with the twofold aim of cultivating his personal virtue and preserving the strength of his own personality, and at the same time of developing his willingness to use his powers to serve the community.

At present the emphasis is on the social importance of the school, which is coming to be regarded as a social institution, and the teacher as a social worker. "Service and training for service of our fellow-men is, or should be, the keynote of modern education."[445] This leads directly to the related subject, the equipment of the teacher. Teaching is a fine art. The teacher

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[443] Foerster, *op. cit.*, p. 131.
[444] *Ibid.*, p. 143, note 1.
[445] Perry, E. D., "Problems of the University," *Congress of Arts and Sciences, op. cit.*, p. 161.

is the only artist who cannot represent the qualities which she does not possess. It is essential that she shall exemplify and enforce by her own character those virtues that she is to cultivate in the pupils. "What you are, cries out so loud I cannot hear what you say," is a picturesque rendering of a practical maxim. Since qualities are vitally communicated, a spirit enkindles spiritual qualities in another; character begets character.

In the typical training school of the state teacher the training is essentially academic and professional. The moral training is incidental. However earnestly this school system favors self-sacrifice and self-devotion in the life of the teacher, it lacks the power either to engender it or to heighten it. In the training school of the religious teacher the daily practice of service strengthens the habit of sacrifice and service until it becomes second nature, and, as it were, organic, so that in the social and moral issues of the school her attitude is that of devotion to the common welfare. By the subtle power of influence, the pupils catch the spirit that cannot be taught. Both ideals and habits must be formed by daily contact with one who is thoroughly vital herself. The teacher who is successful in character-building strives to express in her own conduct what she would form the pupils to practice. "He that shall do and teach, he shall be called great in the kingdom of heaven."[446] What the religious life does for training teachers in willingness for disinterested service is to create and maintain the conditions in which it not only can be cultivated, but in which it is unconsciously and in a degree necessarily cultivated, and to furnish to that end both the natural and the supernatural means, which may affect different individuals in varying degree, but which affect all unconsciously and consciously in a very considerable degree.

[446] Matthew, V, 19.

(*The End.*)

FACILITY IN EXPRESSION

The writer has often heard remarks to the effect that the teaching of English in our Catholic secondary schools is, as a whole, most unsatisfactory. These remarks were made by Catholics, students from different Catholic schools, and even teachers. Curiously enough such persons were generally not satisfied with the above assertion, but qualified it by adding that the Catholic schools were far below the standard of the English courses taught in other secondary schools, public or private. The statement certainly is a sweeping one; and it cannot deserve much credence unless it comes from persons that have gone through the vast amount of inspection and research demanded for an adequate knowledge of the question. It is probably safe to say that this, like almost all general statements, was made without the requisite investigation of the true state of affairs. Certainly a glance at the bulletins issued by the Bureau of Education, notably Bulletin No. 2, 1917, on "The Reorganization of English in Secondary Schools," will reveal that the second part of the assertion is unwarranted. No one realizes better than the persons connected with education in the public secondary schools how quite unsatisfactory their English courses are when judged by results; and no one is making more strenuous efforts at reorganization and improvement. The main cause of dissatisfaction everywhere is a lack of the mastery of the English language, as a means of expression, in students who have presumably completed a full course in English.

Whether the effort at an improvement of these conditions in Catholic circles is commensurate with the amount of dissatisfaction, the writer is not able to judge. But appearances are against the supposition. Any attempt at reorganization must needs be a cooperative one if it is to have any permanent value. A clarion note was sounded—not of warning or even of "Follow, I lead," but of a genial "Join hands,"—in the *Teacher of English* column of the *Catholic Educational Review*. *The Teacher of English* has made an admirable start by laying down a sound basis on which must rest any move towards improving the teaching of English expression.

The discussion in these pages aims merely to be suggestive, either by awakening sympathy or by stimulating reasons for opposition. The point of departure is furnished by *The Teacher of English.* The latter aptly based a discussion of style on a quotation from Newman which calls style a thinking out in language. A clear style is the expression of clear thought; a flowery style of imaginative thought. Without thought style has no meaning. Without the proper emphasis on the thought that seeks expression, no educational method can lead students on to the acquisition of style, to the mastery of a language as the means of self-expression. Order, arrangement, and so forth, of the matter of a theme will avail naught if the diction is not made to mirror forth the exact thought of the writer. The style will be lacking in life, in fire, especially in that tone of sincerity which rings so true and strikes so sympathetic a chord in the reader's heart. Style will be something superimposed on the thought and not something through which the thoughts of the writer shine forth clearly and forcibly. How often do we not find—find, because we may be obliged to look twice—excellent thought concealed beneath an opaque verbiage, couched, probably for the sake of effect, in phrases that tempt the superficial to admiration. Many persons are not satisfied with stating simple and vigorous thoughts in a simple and forcible manner. Apparently the reader's or hearer's attention would not be sufficiently attracted to the language used, to the mastery the writer has of the art of expression. The attempt, so often sickening, to clothe indiscriminately in a high-sounding style all thoughts whatsoever is a prevalent vice. The aim is not so much at pompousness as at so-called cleverness. For a few hints as to the origin of this subjection of common sense to literary form, we refer the reader to our old friend *The Teacher of English.*

Before any person can claim even an ordinary mastery of the language he speaks, he must have acquired the facility, not only of thinking properly in words (whether a person can think without the aid of words, we leave to psychologists to decide), but of expressing these words orally when he wishes to communicate his thoughts. Of course, we realize how much is often gained by repolishing what has already been written. But even this is hardly possible unless one possesses a certain

facility, a habit of readily giving expression in language to the different thoughts existing in the mind—a habit we say, because its operation is, in the first place, intuitive and not reflective. It is this intuitive correlation of thought and word, more correctly of thought process and word process, that we consider the proper and essential aim of any method of teaching command of English expression.

Is there anything in Catholic education that may unconsciously prevent us from attaining this end effectively? Catholics have always pointed with pride to the discipline that their religion inculcates and that is so admirably exhibited in their schools. This discipline is made possible by the determined insistence on fundamental principles. And in our catechism, the most hallowed branch of our curriculum, which the pupils are so often made to learn and recite mechanically word for word, we teach them the proper modes of conduct by instilling into them the principles that should guide their actions. Is it not possible that this emphasis on theory, which is so effective and so indispensable in its place, may influence us also in branches where mere principles will be of no avail? If the teacher exists who spends hour after hour drilling into his (or her, always) pupils the principles of "rhetoricke," asking questions and requiring memorized answers, how much valuable time is not being squandered? How long cannot a class go on in that way without ever acquiring facility in expression? Still worse would it be, could such a procedure be imagined in an English class, if the teacher presented his questions in such a way that the pupil would need answer only a "yes" or a 'no;" or if the teacher completed every answer as soon as a pupil had stammered out two or three words. A method of that nature would strike at the very heart of the course, whose watchword should be practice and effort on the part of the pupil.

There are no *a priori* principles of good expression except those of common sense. The different theories and principles of good writing are gathered from the practice of the best writers, and they are useful to us as guides. However, we do not accept them merely because they were distilled out of the best literature of the best writers, but because our common sense approves of them. If the aspiring literateurs are

drilled too rigorously in these principles and instructed to keep them unfailingly in mind when writing, they will look upon their work as something extraneous, something apart from their minds, and not the embodiment of their inner selves. They will look upon the theory as something superimposed upon facts and not as something naturally emerging out of them. Then, too, these "best writers" belonged to a different time and a different atmosphere. To imitate them too closely is to tear oneself away from the living present. The pupils must learn rather that linguistic expression is an unfolding of the mind, that it is not only vitally connected but identical with their thinking. The goal they are to strive for is rather a spontaneous and intuitive process, the ability to change immediately into language at least all ordinary thoughts that may present themselves. No amount of theory can do this; the only hope lies in practice. If an old notion, entertained sometimes by some persons, that education means the injecting of knowledge rather than the exciting and proper direction of impulse and enthusiasm, is false in general, then it is doubly false in the most practical of all branches of study.

The need of practice has long been recognized by English teachers, and the slogan in the circles of English teaching has long been: Enough composition work. However, the reports of investigations show that abundant written exercise has not brought all the desired results. The explanation is not far to seek. While ability at a ready and good oral expression of thought also implies the ability to express oneself in writing, the contrary is not necessarily true. There is a wide gap between the written home task of the student and a ready oral expression, for in the one case he has ample time to sit down, arrange his thoughts, and wait for words to come. It thus happens that many pupils will acquire marked ability at written composition, but be at a loss for words in oral expression. Extempore composition will remedy the deficiency somewhat, but even here the pupils will too easily make a wide distinction between the spoken and the written word.

During the period of attendance at secondary schools the mind and temper of youth is most malleable, educators say, and this period is therefore the most propitious for implanting the habit of proper expression. When the mind is at ease,

language ordinarly flows freely. This can be seen readily in boys and girls when they are among companions outside of the classroom. There is no reserve visible then; and many a teacher is nonplussed at the volubility of some who are helplessly reticent in the classroom. A possible explanation of this is that all pupils quickly learn, if they ever were ignorant of the fact, that the language they use out of doors is not satisfactory in the classroom. The result is a sense of timidity, of self-consciousness, which is highly detrimental to a proper exercise of the "classroom" English unless the teacher is equal to the occasion. It is here that the teacher's personality must be made a powerful aid to the methods he uses for overcoming this condition. Correct and proper diction must be insisted upon, of course, but not in such a way as to intimidate the students. The latter must be made to feel perfectly at home in the classroom, to lose their self-consciousness, to forget themselves entirely. Abundant opportunity should be given all to express their thoughts freely. Reading of themes in the classroom has been proposed by some and scorned by others. Surely there can be no better introductory exercise towards familiarizing voice and ear to the schoolroom language, and towards bridging the gap that most students instinctively judge to exist between speech and the written word. The best means, however, is probably a free discussion in class, through which the pupils learn to use better language with the same artless, instinctive freedom with which they pour forth, though generally in different language, their joys and troubles to their companions outside of school. Such discussions are, as a rule, carried on with enthusiasm as soon as the students lose their feeling of stiff reserve. The discussions depend mainly on the teacher, and can be invented and varied by him indefinitely. In the experience of the writer a most profitable and enjoyable discussion could be aroused by requesting about ten students to express the meaning of a sentence or paragraph, each in a different way, and then asking others to weigh the differences of meaning and the merits of the attempts.

The different methods a teacher may devise can indeed give great facility in the wielding of the English language, but something more is necessary. Just as style is based on

thought, so the use of proper and elegant language is also a matter of disposition. Not only must the instinct for language be developed in the pupils but also the appreciation of good language, an appreciation of everything good. The writer believes that a development of correct mental habits is much more necessary for English than for some other languages. In some languages a whole sentence may be analyzed and corrected by mere reference to the endings of the words. Not so in English. All of this depends on the thought content of the sentence. And the different errors of grammar can be properly explained by no rules tacked on the language, as it were, but only by reference to the illogical thought that underlies the error. Thus the very grammar can be taught only by developing a sense of correct thought, a disposition that knows nothing of sloth or indifference. On account of this dependence directly, and not through the medium of many cold and formal rules, on the logical soundness of the mind, the teaching of English assumes a position of highest importance in the curriculum, even apart from the fact that English is our native tongue. This peculiarity of English expression gives to the teacher a host of opportunities to employ ways and means of drawing out the pupils, of engaging their interest and developing a disposition that will have its good influence not only in their power of self-expression, but also in every field of activity in which they may later be engaged.

VIRGIL G. MICHEL, O.S.B.

WAR-TIME TEACHING OF LATIN-AMERICAN GEOGRAPHY[1]

"We need Latin America more than Latin America needs us," says W. J. Dangaix, in his pamphlet, "How Latin America Affects Our Daily Life."

This, to most of us, is a new point of view. We have been accustomed to thinking of Latin America as a mass of turbulent little countries, from whom we ask little except that they behave and toward whom we exercise a sort of indulgent, paternal oversight, which we are apt to illustrate by rather hazy notions of the Monroe doctrine.

As a matter of fact, while the Monroe doctrine has been of vast help to the Latin Americans, in formulating it, President Monroe had at least the corner of an eye to the great business of protecting ourselves. The advantage of keeping European nations from setting up colonies in any part of the New World is evident in the present world war. If a German or Austrian dependency were a part of Latin America, we would have a situation similar to that in South Africa. In addition, an enemy base for submarines and supplies so near to our doors would be a serious handicap in carrying out our part in the war, not only through the necessity for protecting our own shores from so near-by an enemy, but through the difficulty of obtaining the enormous supplies from the vast Latin American storehouses, upon which the carrying on of the war depends so much.

Mr. Dangaix says: "We would have been in a sad plight in equipping an army, safeguarding its arrival in France, housing it in canvas tents on the battlefields, and sustaining it there with our agricultural and meat products and the necessary ammunition, were it not for the nitrate fields of Chile, which are also directly connected with the protection afforded by our highly efficient navy, forts, fortifications, and defensive mines.

It is an undoubted fact that Latin America is with us from the cradle to the grave, every day of the year and in every condition of our lives, although many of us are not aware of it.

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[1]Institute for Public Service, 51 Chambers Street, New York City.

When we dress in the morning, the material for the shoes on our feet and the clothing on our backs may have come from the pampas of Patagonia, Argentina, and Uruguay, or from Chile and the uplands of Peru.

When we eat our meals during the day, the early bell peppers, snap-beans, tomatoes, and other vegetables served to us may have come from the Isle of Pines, and the juicy beefsteak, roast beef or mutton chop may have come from far-off Argentine or Uruguay, instead of from Kansas City or Chicago.

When we buy our friends or ourselves a box of candy, the coloring in the candy may be made from the cochineal, a Latin American bug living on the cactus plants of Mexico and Central America, while without the large quantity of sugar which we obtain from Cuba (more than 52 per cent in 1915), it is doubtful if the price of the candy would be within the possibilities of most of our purses.

When we go to the dentist, the cocaine which saves us from the old-time agonies of tooth extraction is a product of the leaves of the cocoa plant, which is successfully cultivated in Peru and Bolivia, and if we have a decayed tooth filled with platinum, the chances are that the metal came from Latin America, whose output of this precious metal is exceeded only by that of Russia.

The doctor gives us quinine and castor oil from the same source, and without the rubber supplies of the Amazon valley many automobile factories would be obliged to close.

Even our chewing gum comes from Latin America. The basis of it is a sap called chicle, for which we are entirely dependent upon a tree which grows in the forests of Mexico, Central America and Venezuela.

Finally, when we die and are buried, the wood in our coffins or the cement in our mausoleums may have come from some one of these countries.

Much of our misunderstanding of the Latin American has been the result of the sort of instruction that has been given to children in our schools with respect to these countries. That Europeans look for Indians in New York City and have a wholesome fear for their scalps in Michigan and Ohio is due to the sort of thing their writers have given them to read. They have emphasized the unusual and the dramatic. Writers

respecting Latin America have followed similar methods. It is just as fair to give an impression of us as a nation on a basis of an Indian reservation and a Southern plantation cultivated by darkies as to give the impression of Latin America and its people that must follow a study of much of the material which our children read respecting them.

Here is a work for the teacher. Latin American products as genuine needs and Latin American peoples with cities, schools and a civilization like our own must be taught at least in conjunction with descriptions of folk customs and habits in remote or special regions. Classes must be led to see below the surface and appreciate the real history and attainments of these peoples. It is more important that pupils know that the Argentine Republic is said to have the most complete and efficient system of medical inspection in existence, even including free medical advice to teachers, than that they are able to glibly describe the picturesque attire of a cowpuncher from the pampas.

In the near future the boys and girls of the present will be the directors of the nation and its policies, and it is to them we must look to avoid a repetition of past failures in our relations with Latin America.

In the past the error of our viewpoint with respect to Latin America has cost us dearly. We have always been a profligate nation, but in none of our acts have we shown such utter disregard for expenditure as in our Latin American trade methods. This is illustrated by the fact that, although we have used one-half of the world's tin output, until our trade with Europe became disrupted because of the war, we have never bought our tin from the source of supply. Instead, we have purchased the refined tin (one-fourth of which is mined in Bolivia) from European middlemen. In consequence, we have been paying the entire profits on one-half of the world's supply of tin, resulting from mining and milling this tin, including the big ocean freights on the ore, to the reduction works or refineries in Europe, shipment of the refined tin to the United States, brokers' commissions, insurance, etc. It has only been since the beginning of the European war, when our supply of tin was interrupted, that we tardily began to correct this extravagant method of obtaining our supply of tin by building our first tin refinery, which enables us to refine the tin ores which

we are now importing, in increasing quantities, direct from Bolivia.

Following the war, there is bound to be a commercial reorganization of the world. The part we play in this reorganization will depend upon an understanding of our own problems and needs, and of the problems, needs and lives of other people. Latin America does not need us as much as we need her. Common sense should show us the wisdom of approaching this reorganization with readiness and intelligence.

Helen G. Purcell,
Institute for Public Service.

The days of oral spelling and spelling-down matches have really passed. It would be difficult to find anyone familiar with psychology who would undertake to champion those methods. Nevertheless, teachers who were brought up on the old methods reluctantly part with them, and today one occasionally meets parents and teachers who are not convinced of the value of the new procedure. If a pupil must know how to employ the proper letters in writing a word, they fail to see any good reason why he should not begin to learn the art of spelling by learning the alphabet, and learning how to make syllables and how to build syllables into words.

If such teachers are old and have back of them many years of honorable service, it would probably be kindest and best for all interests concerned to employ them in teaching other subjects than spelling. At least, it would be wisest to direct their efforts toward assisting the mental development of older pupils. Before they can understand the principles underlying the teaching of spelling, such teachers will have to completely change their point of view on the whole educational procedure, and with advancing years it becomes increasingly difficult to make these fundamental changes.

Nature impels the young child to develop the large bodily movements from which precision and details are entirely absent. In the instinctive play of childhood the movements of the torso and the limbs are constantly called into requisition. Running, playing tag and leap-frog, or rolling down the hillside, wading in the puddles, making sand forts, corn-cob houses and mud pies are occupations that nature herself selects. The boy at a comparatively early age may take to playing marbles in the springtime, but in this game there is considerable room for the larger bodily movements. "Jacks" must have been invented by some old maid. No real boy would ever play the game from choice, and if the little girl plays the game it is purely from imitation of her elders. There is too much precision required for the young child.

In the old method of teaching writing precision was stressed from the beginning. Some of our readers will doubtless remember the copy-books of their childhood days, in which the

ruling of the paper measured the height of the small letters and of the various loops. In fact, the ruling went much further than this. I can still remember the little squares in which I was required to make diagonal lines, and then to make "pot-hooks" and "pot-hangers" as the teacher called the "u" loop and the "n" loop. When my pen spluttered the ink over the page and failed to produce artistic results touching the tangential lines at just the right points, good Sister Agnes would sit beside me for a quarter of an hour at a time holding my hand in hers and guiding the pen in the way in which it should go. Of course it would be really startling to find a teacher in these enlightened days still following this ancient method. But it would not be difficult to find teachers today who continue to be governed by the erroneous principles underlying this ancient method. It is probable that the school authorities have adopted the Palmer method or some other muscular method of penmanship, which demands the employment of the larger arm movements instead of depending wholly on the movements of the fingers, and, of course, the teachers will dutifully employ the method imposed. But when we observe the teaching in other subjects we are inclined to doubt whether the teacher employs the Palmer method because she is convinced of the truth of the principles on which it rests. We find it difficult to escape the conviction that she employs the method under obedience or because she has seen and is convinced that the results obtainable are better than those obtained in the old way.

Naturally, we appreciate the spirit of obedience which leads the teacher to employ, to the best of her ability, the method imposed by legitimate authority, and, equally, of course, we commend the intelligence of the teacher who will be governed in her method by the nature of the results obtained. But however valuable authority and results may be as governing principles, they are not sufficient. The teacher's work can never reach the highest level until she has a clear understanding of the underlying principles involved in the process. She must not only know that a given method produces the most desirable results, but she must know just why it produces such results.

The muscular system is employed in the teaching of pen-

manship because it has been abundantly demonstrated that it produces better results with less expenditure of time and energy than the old method, and it is to be presumed that it is the demonstrated superior efficiency of the method that has led to its general adoption. When we go further and ask why the muscular system produces better results, it is psychology and not experience or authority that must answer, and the answer is clear and simple: the muscular system produces better results than the old system because it conforms to the law of developing muscular control which requires that we always proceed from the general to the particular. It is the same principle that governs the play instinct in the adoption of the successive games and plays from "pump-pump-pull-away" to golf. The larger movement gradually gives way to precision and detail. This principle is never violated with impunity. When the boy in his earlier attempts at public speaking undertakes to make gestures while his attention is riveted on the motions of the fingers and the wrist, the results will invariably be a stiff and awkward performance. For life and grace, the movement must flow from the torso outward to the finger-tips.

In the teaching of art this same principle has long been recognized. I remember, on one occasion, having come upon a teacher in an elementary grade who was endeavoring to develop artistic skill by having the children trace the pictures instead of attempting to produce them by free hand. But this was a solitary instance and it occurred many years ago, and the teacher really made no claims to method in her work. The practice is universal among art teachers of having the pupil proceed from the general to the particular.

This principle is not confined to the cultivation and control of muscular movement. It applies with equal force in the realm of mental life. Everywhere the procedure is from the general to the particular, from the apparently homogeneous germ with its wealth of latent possibilities to the full epiphany of the adult. We are acting in accordance with this principle in teaching primary reading when we begin with the complete utterance, whether it involves one or many words, and gradually lead the child into a recognition of the several component words. This principle demands no less imperatively that

in teaching spelling we proceed from the writing or reproduction of the utterance through the separate words to the individual characters. Hence, we do not begin the teaching of spelling by leading the child to put letters together to make syllables and to put syllables together to make words. Nor do we begin, as in the old days, with monosyllabic words, and then proceed to words of two syllables, etc. It is easier for the child to recognize the word "breakfast" than to recognize such monosyllabic words as "is," "in," "it," because the word "breakfast" has many more striking characteristics to separate it from the words by which it is accompanied.

If the principle involved is clearly recognized it will be seen at once that oral spelling can find no place in the primary room, and it will be seen at the same time that it is a grievous mistake to dictate isolated words to a child in the endeavor to teach him spelling. The child should be led to reproduce only complete utterances, which, in a few cases, of course, may consist of a single word such as in the imperatives, "run," "hop," "skip," "jump." The child must, from the beginning, be taught to regard writing as an important means of self-expression, and correct spelling must come to him merely as an essential element in the art of writing.

If the principles here laid down be accepted, we can proceed at once to eliminate a number of things from the primary rooms. First, we must banish wholly oral spelling; secondly, we will scrupulously avoid all attempts to teach the children to write or spell words that are not being used intelligently by the children to express their thoughts and feelings; thirdly, we will never dictate isolated words for the children to reproduce in writing, but on the contrary will lead them to express their thoughts in complete sentences made up of words which are spelled correctly.

The principle under consideration here goes much further than this. It demands that the word or utterance, as the case may be, is allowed to make a general impression quite vague at first, but becoming distinct with successive repetitions. When the visual memory picture is sufficiently distinct to function, enabling the child to recognize the word without effort and with but slight aid from the context, then, and not until then, should we undertake the task of bringing out all

the details of the word clearly and distinctly in the visual image.

In most of the current primary methods the new words which occur in the reading lesson are printed at the head of the lesson or at its close, and the children are drilled on these words. It is evident, however, that such a procedure runs counter to the principle laid down that we must proceed from the general to the particular, from the latent to the explicit. The word must function as a whole, en masse, as it were, before attention is directed to such details as correct spelling or the correct formation of the several letters employed in writing it. It is, therefore, a serious mistake to ask the child to spell a word until he has grown more or less familiar with it through meeting it in several different contexts.

It is highly important that the word as a whole has been allowed to make its impression before we proceed to develop the details, and it is scarcely less important that the development of the details be secured before the word is allowed to become completely automatized, so that it will continue to function while remaining in the marginal or subconscious area. Defective spelling may usually be traced to a failure to observe one or both of these rules. The former rule, as we have seen, rests on a well-known pedagogical principle. The psychological reasons for the second rule are not so generally appreciated, although the condition was recognized at a very early date. It was, in fact, this principle that justified the old Greek musician who demanded a double fee from such of his pupils as had received instruction from another master, on the ground that it cost at least as much effort to undo the faulty teaching of another as to build up the correct habit where no previous habit had been established.

If attention is directed to the details of the forming mental image, before the image as a whole has been well established, the result will be hesitation and uncertainty on the part of the pupil, and the image will never function securely. But once concentrated attention is no longer needed for the recognition of the word, it is eminently desirable that it be directed to the details before the word is so deeply imbedded in consciousness that change or alteration of the details will have become needlessly difficult.

If all the children had equal visualizing power it would be comparatively easy to determine empirically how many repetitions of the word in different contexts should be permitted before the child is allowed to undertake to write it. We could then turn to the reader and mark the words that had been presented the requisite number of times, so the teacher would see at a glance just which words were to be employed in her spelling from day to day. But anyone at all familiar with children will recognize the fact that it will require ten repetitions to make as deep and clear-cut an impression on one child as may be secured through three or four repetitions in another child. Before the teacher can undertake to teach spelling in accordance with the demands of the elementary principles of psychology, therefore, she must be in possession of the requisite data, both as to the relative visualizing powers of her children and as to the number of times in which any given word in the lesson has previously been used in different contexts.

In our manual of primary methods and in our primary books we have endeavored to place this data within the reach of any teacher who may desire to follow our method and to cooperate with us in the attainment of results. On page 341 and the following pages of the *Teacher's Manual* will be found lists of the words used and not thoroughly known by the children in each story of the first two books. It will there be seen that the first story in the First Book, "Looking for Breakfast," contains forty-two words, and that these forty-two words have been completely mastered by the children through blackboard exercises and drills on the first thirty-eight chart sentences. The lesson is, therefore, intended merely to establish the children's confidence in their power to read from a book, and to give the teacher opportunity to teach them how to hold their book, etc. In the second story, "Building a Nest," it will be seen that of the eighty words used, forty are familiar to the children who have mastered chart sentences from 1 to 52. The remaining forty are incompletely developed. Four of these are new words, that is, words which appear for the first time in either chart or book. Seven words are listed as "2" words, that is, they have appeared for the second time. The number placed in brackets after each word is the number

of the chart sentence where the word occurred for the first time. (See pages 330 ff. of the *Manual.*) Two of these seven words occurred in the earlier part of the same story. There are four "3" words, one of which appeared in a chart sentence for the first time, and appeared for the second time in an earlier part of this same story. The words are similarly given for each repetition up to and including the "9" words. Words repeated for the tenth time do not occur until we reach the fifth story, "Father's Welcome Home."

The teacher who is preparing to teach the First Book should turn to the story, "Building a Nest," and write the figure "1" under the words "apple," "had," "home," and "robins," where these words occur for the first time. She should write the number "2" under the words "away," "home," "robins," "spring," "then," "this," and "up," and similarily, she should write the numbers "3," "4," "5," "6," "7," "8," and "9" under the appropriate words. She should do this for each story contained in the book. Her copy will thereafter show her just what repetition value attaches to each word in the lesson which she is teaching the children, the supposition being that every child in the room has completely mastered the reading, writing and spelling of all the words that have appeared more than ten times in different contexts. The teacher's next step must be to determine the relative visualizing powers of her children. This task may well be deferred for a few weeks. It should then be undertaken in the following manner:

The teacher should dictate brief sentences made up of words from the story under consideration, which have no numbers under them. Every child should be able to write these words with ease and to spell them correctly. A number of sentences may then be dictated, each of which contains a "10" word in a context of known words. There may be present in the class children whose visualizing power is so poor that they stumble over a "10" word and fail to write it correctly, in which case "10" should be written in the register opposite the child's name. We will speak of such children hereafter as "ten" children. The "ten" children should then be called by name and assigned a task that will keep them busy and interested, while the teacher dictates to the class sentences, each one of which contains a "9" word in a context of known words.

Children who fail to write these words correctly will be marked as "nine" children, and assigned work while the residue of the class are tested out on the "7" words, each in a context of known words, and those who fail will be marked as "seven" children, etc. It is probable that there will be found a group of children who will be able to reproduce the words after the fifth repetition. These would be known as "four" children. The teacher may now proceed to arrange the children in their seats, putting the "four" children in one row, the "five" children in the next row, etc. This arrangement is but tentative, but it will serve to illustrate the procedure. After the next story has been prepared, read and dramatized, the teacher should call out the "four" children and test them by dictating to them all the "four" words contained in the story, each in a separate sentence of known words. This group of children should then be sent to their seats, while the "five" children are called to the blackboard and try out their strength on "5" words. Each of these words is met for the fifth time in a different context, and they were used in a preceding drill by the "four" children either on the same day or on some preceding day. When the "six" children are called to the blackboard, the "6" words which they are required to write will have appeared in six different contexts and in two drills, one by the "four" children and one by the "five" children, and so on until the "nine" children will be called upon to reproduce words which they have met in nine different contexts and which they have witnessed in five drills by the other groups of children.

In this procedure, the children help one another. Those who need most help get most help, and those who need less help get less help. Those who need many repetitions to secure a distinct and permanent mental picture of the word are given the necessary number of repetitions, and all the children are making the same effort, while all are mastering the same vocabulary. None of the children should be aware of the inequality in the ability of the children to reproduce the words, unless the teacher is unwise enough to reveal the fact to them.

It will soon be observed that the work grows easier for the children, and the children who have been "nine" children for some days may be moved into the "eight" group, while some

of the "eight" children may be moved into the "seven" group, etc. Of course, a mistake may be made by the teacher in thus raising the visualizing index of the child, but the mistake may be easily remedied by lowering it on the register.

It will sometimes happen that a child will fail suddenly and surprisingly in her efforts to reproduce a word. She may, for example, be a "seven" child, struggling with the word "what" on page 84 of the First Book, and failing lamentably. If the teacher will turn to the alphabetical list on page 432 of the *Manual,* she will find that this word occurred as a "5" word on page 70, and as a "6" word on page 73, and on consulting her register she may find that the child in question was absent from school when these two pages were being studied. Consequently, the word "what" is for this child not a "7" word as was supposed but a "5" word. The child should receive more drill and help from teacher instead of a scolding.

Where the method is followed with care all the children will be found to proceed joyously and rapidly in the mastery of a written vocabulary and in their power of distinct visualization. Spelling will have been achieved with little or no effort, and the visualizing power developed will be useful in many other portions of the field.

THOMAS EDWARD SHIELDS.

A METHOD OF TEACHING THE NOVEL

The attached memorandum on the teaching of the novel was prepared very informally and without thought of its reproduction in print, but the progressive scheme which it offers for the teaching of the novel in a consistently developing way, from the grades through high school into college, is so interesting and presents so many valuable suggestions that we are led to publish it, persuaded that its author will forgive our temerity.

A Method of Presenting the Novel

Type I

(*a*) In presenting the novel to the grades.

1. The Approach—Historically, biographically, geographically, or in any other way that may be desirable or necessary, such as studying types of people, etc.

2. Read it through in class, at least the main parts, the pupils to report the thought content from private reading of the other parts.

3. Reread striking scenes or descriptions.

4. Make an estimate of the characters. Which one would each child like to have for a friend, and why?

5. Have each one tell why he would recommend it to a friend to read.

6. Have each child pick out paragraphs expressing action, repose, emotion, beauty, etc., recognizing the character words.

7. Bring out the moral contained.

8. Rewrite the story briefly in their own words.

Type II

(*b*) In presenting to the high school.

Points 1, 2, 3, and 4 the same as Type I.

5. Compare characters in the story or write a parallel between the hero or heroine of this story and that of some other classic.

6. Make a study of the plot, source, complexity, subplots.

7. Pick out: Setting, introduction, rising action, climax, falling action, catastrophe or adjustment, and conclusion.

8. Make a study of the author's style, sentences as well as paragraphs, figures of speech, force, emphasis.

9. Rewrite the exact thoughts of a short paragraph in their own language and compare with that of author.

10. Note the use of effects; write an "effect" on some other subject.

11. Tell whether the success of the story depends upon the plot or the characters.

12. Literary value of the work and value of its message, if it carries one.

Type III

(*c*) In presenting to a college class.

May need an approach and may not. There is often a greater enjoyment to the mature mind to be wholly unprepared.

1. After the content has been gleaned, the discussion of psychological development of character.

2. The reflection of the author's personality in characters.

3. The reflection of the political, social, or economic conditions of society in the characters.

4. The adaptability of the plot. See if the characters act according to their nature or just as the author chooses to make them do and speak.

5. The author's diction.

6. What rank should the work give the author?

7. Justify criticisms made of the work.

8. Write a book review of the novel.

S. M. C.,
Mt. St. Joseph-on-the-Ohio.

ON DRAMATICS AND THE VOICE

On March 25 Augustus Thomas, the playwright, delivered the address at the graduation exercises of the American Academy of Dramatic Art. It contained some excellent hints on acting and on the pursuit of the drama as a fine art, which we can reproduce here. We have numbered the passages because we want to shout three of them from the housetops—viz.: No. 8, No. 9, and No. 10:

1. "It seems to me that one of the most helpful things any one could do for you would be to fortify or to increase your respect for the profession you are entering. In all times in the

existence of mankind, even before there was a record or almost a tradition, the theater has existed, and that is because there is something in man's constitution that makes the theater necessary. It wasn't always the strong and respected institution it is now, and at times its members have been regarded as vagabonds. We are happy in the fact that it has so considerably developed since that time that the actor is now regarded as one of the most helpful members of society.

"William Allen White, in a little romance published a few years ago, said that the most important factor in will power is self-respect. A respect for your profession and its relation to our social life will be one of the most helpful factors in your career. Your great office is to lift those people in front of the footlights from the dull mediocrity of the monotony in which most of them are.

2. "Goethe says that only the hypocrite professes not to understand any crime that one of his fellow-men may commit. He fortifies this by saying that each one of us has in himself the inheritance of all the qualities that are in the human blood, and we, therefore, understand their crimes and have some potential tendencies toward them, just as we understand and have potential tendencies toward all things heroic. These tendencies have been submerged and controlled and almost obliterated by the inhibitions that civilization has cultivated. But they still lie deep in our subconsciousness, like irritating foreign bodies.

3. "Children in their play sportively evince these tendencies. Every boy likes to pretend to be a robber, or a fighter, or a David, or Goliath, as John Haberton says, 'something bluggy.' If we are wise parents, we let the children play and get the things out of their system. If we are not wise, we say to the boy of imagination, 'You are not a policeman, you are not a stage driver, you are not a highwayman,' and with sufficient denial we ultimately make him into a perfect business man.

4. "People in front of the footlights have some of these tendencies surviving, and when they come to the theater and see you play these various rôles and others they have not the time nor the opportunity to enact themselves, they get a vicarious expression of their desires. . . .

5. "When an auditor sits in front of a play that you are

presenting and surrenders himself to the characters that you portray, he adds those to his experiences, and through your work, in addition to the entertainment he has received, he has added just that much to his own personality.

6. "For this work your equipment can never be too high. By your equipment I mean your equipment on the three planes on which you will meet your audiences and your work—the physical, the mental, and the spiritual.

7. "You want to make your bodies as perfect for the work as your time will permit. If I were going to give you in one word the most valuable advice that I can find, it would be to relax, because relaxation is the secret of all power. Whether you are painter, or singer, or speaker, or player, to know how to relax at the proper time is the great secret. Don't stand in the wings before you are ready to come on and wring your hands in tension and anxiety. Relax. If you wish to go in front of the curtain for a speech, relax; and remember that you can't relax from half tension. Take a deep breath and let go completely. Repeat the performance if necessary. If anyone thinks you are frightened to death when you do this, let him think so, but relax and get the proper sea level for your effort. . . .

8. "Take care of your voice. Cultivate and make it a responsive instrument. Don't think that in the theater you have only to talk; that because you have talked all your life you are therefore equipped for your present duty. Proper speaking in the theater requires special cultivation of the voice.

9. "I would say, as one exercise, study and speak French—not German. The guttural quality of German will give you nothing that is useful to your equipment. French pronunciation is filled with dental and labial intricacies that will be most useful in all enunciation of your English speech.

10. "Read Shakespeare aloud. Study the long speeches, and when you find some particular polysyllabic difficulty go back and repeat and repeat until you have mastered it.

11. "Make your mental equipment as fine as you can. Don't waste time reading the newspapers, except the large headlines and editorials, to keep you informed. If you haven't time for anything else, read the Bible and Shakespeare.

12. "When you get a part, inform yourself about every reference and allusion to it. Don't depend upon the stage man-

ager to tell you what the author has meant. Make it a part of your mental equipment, because there is always an element in the audience that gets a pleasure from your own subtle understanding of every nuance in your lines.

13. "As to your spiritual equipment: Make it the center of all your intention to help somebody. Behind all the human family is a superior power seeking to express itself. Each one of us is in some degree its agent. When its force flows through us and we say, 'This is a good thing for me; I'll assess its contribution; I will take all I can of it,' it seeks other and more willing channels.

14. "Be unselfish. Help the fellow who is next to you, and you will find yourself constantly increasing in usefulness, in ability, and in power."

NOTES

Much space has been given in the book reviews of late to the discussion as to whether American literature is a true mirror of American life, or, indeed, whether we have, in the real sense of the term, any national literature that merits the name American.

Some critics claim the hastily written novels of the present day, with their scantiness of plot and barrenness of background, in no wise do justice to the wealth of romance and interest in the every-day life of the American people. Others insist we have no material for a truly absorbing novel, with an abundance of intrigue, politics, and social distinctions, such as flourish in the older society of the Continent and the Orient.

True it is that the average popular author, with his book a year, can scarcely be expected to furnish any very profound solution to the problems of his hero and heroine; but does not his hastily written tale, with its wealth of action and lack of philosophizing, and perhaps, too, a lack of finesse in dealing with social phases that mean so much to the cultivated ears of Old World audiences, express just that same lack in our national and social life?

As well expect a child to have the reminiscent outlook on life that a three score year and ten adult would possess, as to demand that a nation, with its virgin freshness yet intact, should possess the background for a literature as varied, as finished, and as profuse as the countries of the Old World.

American poets and novelists and essayists have no reason to blush for their art. America has been busy building the material foundations of the greatest of nations, and when the genius and time that has been required for these important assets of a people's greatness can be put to the more leisurely and elegant task of building up a national literature, we will have no cause to apologize for our country's greatness in the rank of letters.

Gaelic verse in English has an added interest to American readers at this time, when the little isle called Ireland is occupying so large a share of world attention in the realm of politics. Padraic Pearse, in his translation of Gaelic verse, offers a refreshing oasis in the heated desert of political controversy. They are as truly Gaelic as the folk songs taken out of the women's mouths singing the stanzas on the cottage doorstep in the cool of the evening, or the rustic countryman on the wayside swinging homeward to the tune of these musical poems. They are chosen mostly from the sixteenth and seventeenth centuries, the times of Elizabethan and Cromwellian oppressions, and do justice to the well-known perfect command of beautiful English of Mr. Pearse.

There is a tone of sadness in these poems, but there is also a tone resembling that of the Hebrew prophets, now denouncing the spoiler, and again hurling denunciations at their own people.

Thus, for instance, Angus O'Daly, in the year 1580, addresses the O'Byrnes of Clan Raghnaill on the eve of the battle of Glenmaclure:

> "God be with you, heroes of the Gael.
> Let no cowardice be heard of you;
> Ye have never earned dishonor
> In time of battle or of war."

It will not seem strange to our readers, in view of the radical changes the war has effected in our other habits of life, that it has materially affected our taste in reading.

The list of the season's books this year shows, for the first time in many years, the works of fiction outranked by other works of literature. A perfectly insatiable taste for war books seems to have developed since our country's entry into the

struggle, and the very profitable, but much neglected, study of history has sprung to the foreground in the public's reading list. Old, dusty volumes relating to the first Napoleon, books of poetry hitherto confined to the ultra-cultivated leisure class, and, lastly, but not the least, works on religion are in constant demand in our public libraries and in the book stalls.

The mind is so aroused by the stupendous struggle going on every day in the battle front of the engaging armies that involuntarily it turns the pages of the Past for some help in the solution of the present problem. History consoles, even if it does not help at the moment. Through the ages Right, given Time, has always triumphed.

And it is not surprising that the increase in books of religion should cause the Book of Religion to rank next to fiction in the season's books.

In the great crisis in life the heart involuntarily turns to God. Whether it be the god of the savage or the God of the Christian, the human soul in its agony turns to the One greater than he.

To those who may have read the poems of Henry Chappell, England's porter poet, the following story, told by Lieutenant Coningsby Dawson, himself an author of war note, will be extremely interesting:—

"It was in the railway station at Bath that I met him the other day. The meeting was purely by accident; I was visiting John Lane, of The Bodley Head. As we were leaving the platform, Mr. Lane said: 'This is where Henry Chappell works. I'd like to introduce you. This morning I published his volume, "The Day and Other Poems." We ought to find him in high feather.'

"In the yard a cab was drawn up against the curb; a Great Western porter was helping to heave a trunk on to the roof. He was a well-built man of middle age, white haired, with an extraordinary refinement in his face.

"While I was waiting to be introduced, Mr. Lane told me an anecdote, quite Johnsonian in its bluff justice and carelessness of convention. The Poetry Society was holding a meeting recently at Bath. It was quite obvious that Henry Chappell was the most widely known poet in the community, but nobody

had thought to ask him. Mr. Lane undertook to set matters right; but on speaking to Chappell was assured that it was impossible, as it was his turn to be on duty to meet the trains. Mr. Lane then went to the station master and proposed a bargain—that he, John Lane, the porter's publisher, should push the barrow and receive the tips during the hours that the Poetry Society was in session, and that Henry Chappell, the poet, should attend the meeting.

"The anecdote had reached this point, when the owner of the trunk tipped the porter, the cab drove off, and I was introduced. The situation was one after Carlyle's own heart; here was one whom he would have called 'an original man.'

"I at once commenced to tell him what had been thought of his poem in Canada and the States. He smiled quietly; he had heard rumors. I expressed the hope that his literary fame might bring him promotion. Again he smiled—a little incredulously I thought. 'But I'm no good at figures—never was. And I like being a porter.'

"When we parted we shook hands. As I walked away I glanced back. He was touching his hat; in doing so he touched my heart. His volume had been displayed that morning in every bookshop in England—it had been published less than eight hours. It was the proudest day of his life. He was celebrating the event by carrying on as usual, receiving tips, and trundling luggage. I saluted him—the one man in England who had expressed what was in our hearts when the literary men of two nations were groping after words.

"I have since learned that he made £100 out of his poem and gave it all to the Red Cross. That helps to explain the quiet dignity of the man—the way he rises above the simplicity of his situation."

A sale of books and manuscripts of rare interest is that of Mark P. Robinson of Honolulu, held at the Anderson Galleries, New York, April 29 to May 1. Among the many interesting items marked for sale are: The famous Venier 1479 edition of the Constitutions of Clement V, in the original wooden boards, covered with leather. A document signed by William Congreve, dramatist, 1719, London; a fine unpublished collection of Charles Dickens' letters; the first printed draft of the Constitution of the United States; a fine copy of Montagne's

Essays, dated 1603; an autograph draft of an important letter by Edgar Allen Poe; Shakespeare copies of the second, third, and fourth folio editions, and one of the rarest of Shelley's works, an address to the Irish people, Dublin, 1812.

The first edition of Spenser's "Faerie Queen," autograph manuscript poem of Jonathan Swift, and an album containing 200 pen and ink pencil drawings by William H. Thackeray, are among the interesting items of the sale.

It is a matter of moment, too, that these interesting documents bid fair to stay in this country in the hands of book lovers.

M. McC. B.

RECENT BOOKS

CRITICISM.—*The Cambridge History of American Literature.* Edited by William Peterfield Trent, M.A., LL.D.; John Erskine, Ph.D.; Stuart Pratt Sherman, Ph.D., and Carl Van Doren, Ph.D. New York: G. P. Putnam's Sons. To be published in 3 volumes. Royal 8vo. $3.50 per volume. Volume II. *A New Study of English Poetry,* by Sir Henry Newbolt. Boston and New York: Houghton Mifflin Company. *The Foundation and Nature of Verse* by Cary F. Jacob. New York: Columbia University Press. *The English Sonnet,* by T. W. H. Crosland. New York: Dodd, Mead & Co. *The Greek Theatre and Its Drama,* by Roy C. Flickinger. Illustrated. The University of Chicago Press.

SHORT STORIES.—*The Best Short Stories of 1917.* Edited by Edward J. O'Brien. Small, Maynard & Co.

LIBRARY.—*Library Ideals,* by Henry E. Leger. Chicago: Open Court Publishing Company.

TEXTBOOKS AND EDITIONS.—Modern Students' Library, edited by Will D. Howe. *English Poets of the Eighteenth Century.* Selected and edited by Ernest Bernbaum. *Pride and Prejudice,* by Jane Austen. 12mo. New York: Charles Scribner's Sons. 75 cents each. *Practical English for High Schools,* by William D. Lewis and James F. Hosic. 12mo. New York: American Book Company.

POETRY.—*Georgian Poetry.* Third Series. 1916-1917. G. P. Putnam's Sons. *The Melody of Earth.* An Anthology of Garden and Nature Poems from Present-Day Poets. Selected by Mrs. Waldo Richards. Houghton Mifflin Company.

T. Q. B.

EDUCATIONAL NOTES

TEACHING HIGH SCHOOL PUPILS THE INSECTS[1]

The statement needs no amplification that to arrive at any results which are worth while in the teaching of the subject of insects in the high school the teacher must have well-defined aims which he expects to follow out. It is true also that in the last two decades high-school zoology teaching has undergone a distinct metamorphosis, if we are to judge by comparing the latest texts with the older ones. Considering the question as to whether the difference in the texts is accounted for by a change in aims or a change in method, I am inclined to think that the subject matter of our modern courses has been selected with a view to accomplishing purposes which were not thought of in connection with some of the earlier courses.

In addition to the magic transformations, exceptional beauty, examples of superior instinct and intelligence, and other interests, we have the relation of insects to man and other animals which gives the subject a solid, practical basis which is universal in its appeal.

According to Sanderson (1912), a conservative estimate of the tax imposed upon the people of the country by insects puts it at more than a billion dollars, and this does not include the havoc wrought by the typhoid fly, which probably amounts in loss to the people in money alone to another billion of dollars. Who pays the tax? The farmer who is more directly concerned receives a shorter crop, but he gets higher prices for the produce he has to sell, due to the depredations of insects. So, after all, the common people pay the price of ignorance. So the solution of the insect problem concerns each person, whether living in the city or on the farm. Information on the subject needs to be generally disseminated in order that we may not have the ignorant person who will breed insect pests to the detriment of a whole community or who will interfere with the problem of killing, either directly or indirectly, the song birds and other insectivorous animals by harboring uncontrolled cats, which

[1]Read at the High School Conference, University of Illinois, Urbana, November 23, 1917.

destroy, on the average, according to Forbush, fifty song birds a year.

The principal purposes to be achieved in the study of insects should be (1) to awaken in the pupil an abiding interest in insect life; (2) to help the pupil to realize that the problem of insect control is one of interest to all persons, whether living in the city or on the farm, and that all persons should have some knowledge of insect structure, instinct, and metamorphosis in order that the problem can be intelligently dealt with; (3) to teach the pupils biological principles with the insects as examples; (4) to give training in original thought and accurate observation from a study of the living insect.

The selection of types for the work should depend upon the locality and the practical interests of the pupils. The insects chosen for use in a farming district should be, as far as possible, those which affect the farm crops of the region, or in some other way touch the life of the boys and girls. The selection of forms for study in the city should be such as to convince the pupil that he is face to face with the insect problem and should have a part in its solution.

In any case the choice should be made so that at least one stage in the life of the insect can be studied from the living form, and it will be better still if the whole life history can be studied in the laboratory or in the field from the living specimens. It is much more important that we are able to study the living animal than any attempt at following the phylogenetic sequence which substitutes preserved material for the living specimens. . . .

In order that the class may early have the data necessary for making a sanitary survey of the school district, the Diptera are taken for the second study. It is the intention in this work to show the house fly at its worst, so I make no apology for bringing into the laboratory such repulsive material as a seething mass of wriggling maggots. I had little difficulty this year at the time "the fly" was the topic, in stocking my laboratory garbage can with an abundant supply of fine material, by making a few select scoops of garbage from a pail which I found without a cover near the school.

The material with which each pupil is supplied at the beginning of the study of the house fly is a cotton-stoppered glass

tube, containing several full-grown maggots. But introducing the garbage can this year gave the pupils an opportunity to see without a great stretch of the imagination the effect of carelessness in the disposal of garbage. One peep into our garbage can was sufficient to drive the lesson home. At the close of the day's work the tubes containing the maggots are left lying on the side, so that the maggots can reach the cotton, into which they will work their way to pupate. In all probability, some pupae are found when the class returns the following day. The pupae develop in the cotton, and in due time come out of the cotton as full-grown flies. The pupils will surely see some of them emerging from the puparium. In case a pupa has formed between the plug of cotton and the side of the glass tube, the method an emerging fly uses in working its way through solid media by means of the bladder-like structure which extends from the front of the head is observed by the pupils with great interest.

Because of its relation to human welfare, the mosquito must be included in any well-ordered course in the study of the insects. Eggs, wrigglers, and pupae are usually found together in quiet streams and in ponds during the summer months. We have gotten them from standing water in a greenhouse in midwinter. These are studied in small aquaria. But I have also found this material good for demonstration, using a live cell on the stereopticon. It is not unusual to see the imago emerging while the image is being thrown upon the screen. A few small minnows placed in the aquaria and a film of oil placed on the surface of the water in the live cell demonstrate in a striking manner the methods which may be used in dealing with these pests.

The sanitary map, which deals particularly with the relation of the existence of conditions favorable to the breeding of flies and mosquitoes to the prevalence of disease in the community, should be started as outside work as soon as the work in class with the flies is finished. We have a set of stereopticon views on the house fly as a carrier of disease which is used to introduce the work of the sanitary survey.

I have found by experience that when this work is begun it should be pushed through rapidly. The pupils will get more

data in a week if crowded than they will get in a month if the work is allowed to drag.

JEROME ISENBARGER,
School Science and Mathematics, March, 1918.

THE MOST COMMON FAULTS OF BEGINNING HIGH-SCHOOL TEACHERS[1]

During the past few years I have collected from one hundred and twelve teachers at the end of their first year of instruction in the high school a considerable number of papers in which are frankly discussed the chief problems of teaching as seen by these novices. The writers, while emphasizing various phases of class management and technique of instruction, are, in the main, conscious of four main problems, namely, (*a*) the control and discipline of their classes; (*b*) their personal attitude toward the class; (*c*) their methods of teaching; (*d*) their own inadequacy, lack of preparation, and need of improvement.

The question of discipline is almost invariably mentioned. There is scarcely a paper that does not refer to it directly, and in the large majority of instances it is the chief problem discussed. Clearly, in the opinion of these beginning teachers, proper control of their classes is the all-important consideration in this first year of teaching. In this opinion they are probably correct. Common observation, as well as such investigations as those of Buellesfield[2] and of Moses,[3] indicate that failures during the first three years of high-school teaching, the critical period for the teacher, are largely due to disciplinary troubles and related causes. Boyce,[4] who has approached the matter of success in teaching from the positive side, agrees in placing good discipline as one of the most important elements that constitute success in high-school teaching.

However, it should not be concluded, either from the opinion of the teachers themselves or from the findings of investigators, that the majority of beginning teachers are seriously lacking in control over their classes, or that marked disorder is the

[1]Read before the Society of College Teachers of Education, at Atlantic City, February 26.
[2]Educational Administration and Supervision, September, 1915.
[3]School and Home Education, January, 1914.
[4]Journal of Educational Psychology, Vol. III, and Fourteenth Yearbook of the National Society for the Study of Education, 1915.

rule. If the novice has the good fortune to obtain a position in a well-organized and properly controlled school, he should have no serious difficulty with discipline. My personal observations lead me to believe that in the good high school, even among beginning teachers, marked disorder is rare. Yet, doubtless, faults in discipline are much more frequent with inexperienced teachers than with those long in the service, partly for the reason that the older teachers have learned how to manage their classes, but chiefly for the reason that those who are conspicuously weak in class control have been eliminated from the teaching profession. If discipline in the first years of high-school teaching is a critical matter for a few teachers and the important concern of many, it is not because in itself it is the one overwhelming consideration. It is vital not because there are no other problems to be considered, but because, without reasonable control of the class, nothing worth while can be achieved, and because the success or failure of the teacher is so largely judged by the one question, "Can he hold his class and maintain reasonable order and attention?"

When the novice in high-school teaching has disciplinary troubles with his classes, this is due, according to my observation, to three main causes:

1. He lacks self-confidence; he is afraid of himself and afraid of his pupils.

2. He cannot adequately imagine consequences; he lacks the ability to picture what is likely to occur; he does not know the first symptoms of disorder.

3. He does not initiate the proper habits of class attention and provide the necessary routine from the outset. He lets matters drift until the class has acquired bad habits and the situation has become critical. Then he often acts too late. These three causes go together, and are the natural results of lack of experience and confidence.

Because the young teacher lacks self-confidence, he relies at times too much on others, and at times too little. Many beginning teachers throw the burden of the discipline of their classes on a superior, generally the principal. They have not learned the most important principle of pupil-control, namely, the teacher must manage the class himself. They invariably send offending pupils to a disciplinary officer or dismiss them

from the room, when such treatment means an ultimate report to the office.

On the other hand, because of this same lack of self-confidence, the beginning teacher is apt to conceal his troubles in discipline from his superiors and colleagues. He worries and broods over them, when a frank statement of his difficulties to those of experience and sympathy would generally materially help the situation. Inexperienced teachers have frequently asked me whether it would not be better for them to keep some of their failures in discipline to themselves rather than to take the risk of giving the impression that they are having serious difficulties, when, after all, matters might be much worse.

Because the novice lacks confidence, he is prone at times to act too slowly, thinking it better to let troubles take a definite form before he actively interferes. Again, he is apt to act rashly when class-control has reached a critical stage. On such occasions he frequently loses his head and goes up in the air.

While no teacher can hope to succeed without good discipline, while effective class-control is the *sine qua non* of good teaching, it is not good teaching itself. Unfortunately, it is too often regarded as such, both by teachers and by supervising officers. It is not to be wondered at, therefore, that the young teacher not infrequently looks upon himself as a pronounced success if he has succeeded in the initial problems of class-control. He exaggerates the importance of discipline, while he frequently is only dimly conscious of the vital matters that relate to the technique of teaching. According to my experience, few high-school teachers, fresh from college, who have had no practical courses in teaching methods, have any definite conception of method or its necessity in teaching. They often are guilty of astonishing wastes in instruction without recognizing that such wastes exist; almost without exception they "hear lessons" rather than teach, and are generally oblivious of the fact that each lesson should have a definite plan if it is to be properly taught. Far too many high-school teachers conduct their recitations without definite and carefully worked out plans; novices, as a rule, appear to have no thought of a plan unless it is emphatically brought to their attention. Even then, too frequently their first reaction is to consider the making out of such

a plan as a clear waste of time, or at least as an unnecessary burden.

All teachers waste time during the recitation; some experienced teachers waste at least 50 per cent of their time, while novices not infrequently waste more. I recall one teacher, who has since made a pronounced success, who frequently spent thirty minutes of the recitation period in history in dictating an outline for the study of the new lesson; another who sent half of his pupils to the blackboard in geometry and questioned the remaining half on topics that were not vital, apparently for the purpose of killing time, and who later permitted the pupils to recite their proofs in a voice almost inaudible, so that the class as a whole got no benefit out of the exercise; a third who confined all his attention to the pupil who was reciting, with the result that each pupil got on the average less than three minutes' attention during the forty-five-minute period; a fourth who talked most of the hour, while the class remained stolid and mentally inert; a fifth who spent one entire period in conducting a demonstration in physics that only the pupils in the front rows could see and so on. I would not, however, wish to give the impression that all or most beginning teachers are guilty of such serious faults as these. However, it has been my experience that these novices in teaching at the outset waste on the average at least one-third of the class exercise.

STEPHEN S. COLVIN,
School and Society, April 20, 1918.

THE RECREATION MOVEMENT

The effect of the war on the recreation movement in the United States is a matter of great concern to all who have known the unfortunate results in the allied countries of the letting down of the bars safe-guarding the physical well-being of the children, and the leisure time activities of the working girl and boy. The reports received of recreational activities conducted during 1917, the first year of America's participation in the world war, are very encouraging in their indication of increased development rather than retrenchment. Of the cities discontinuing their playground work during the past summer only seven, two of which were Canadian cities,

indicate that the work was abandoned because of the stress of war. In one of these cities the playground was turned over to the soldiers in the near-by training camp for recreational purposes, and in still another the ground was used for drill by the men in training. In three other communities gardening was substituted for normal playground activities. The official in charge in one of these cities reports, however, that this plan was not successful, and that every effort will be made to resume playground activities in 1918. The fact that fifty-two new cities started playground work last summer —an increase of 21.1 per cent over 1916's newly organized centers—and that at least thirteen cities have, since November, 1916, placed their recreation work on a permanent year-round basis with a superintendent employed the entire year, are encouraging indications of America's determination to make and keep her young people physically fit.

The Playground, April, 1918.

IMPORTANCE OF TRAINING NOW TO PREPARE FOR GREAT POST-WAR RESPONSIBILITIES

There has never been a time in the history of the world when the training and discipline of the youth was as important as now. The present generation of high school students will have resting upon their shoulders the tremendous responsibility of rebuilding much of the world destroyed by war, and especially of bearing the commercial and industrial burden that must be assumed by America. Our country, of all the nations of the world, is practically the only one where the education and training of the younger generation can be carried on unimpeded. All wise counsel insists that there shall be no interruption in educational progress. All political, industrial, and educational authority, ever since the beginning of the war, has been urging the schools and colleges to redouble their efforts in order that the youth of today may be equipped for the life after the war. Someone has said that this war will really be settled about the year 1930, meaning that the nation that is to win out in this struggle for world domination, will be the one whose people have been trained to meet the enormous demands that will be made in the reorganization of the world. Even the military authority of the

country has added its weight to the others and has urged the young men of military age to remain at their studies in school and college unless summoned to the colors by the draft.

The opportunities for young men and women, trained in the arts and sciences, and in all the departments of industrial and commercial life, were never so great, as they will be at the close of this war. For three years the great educational institutions of Germany, France, and England have been practically closed. Just think what that means to all of the professions and technical industries not only in Europe, but in this country as well! Think of the loss of commercial prestige that Germany will suffer as a result of this war, in South America, in Africa, throughout the entire world! Think of the construction work that will have to be done, in rebuilding cities, railroads, highways, water systems; in bringing back to fertility and productiveness thousands of square miles of devastated lands! What an opportunity for the young men and women of today! They must be trained in the next few years to fill those places in the professions; they must be prepared to enter the world of commerce with minds able to grapple with the new world conditions; they must develop the constructive ability and technical skill required for leadership in the great work of reconstruction. What a tremendous opportunity for the trained men and women of the immediate future!

To the question, "Where are these trained leaders to come from?" there can be but one answer—America; for here our youth have the opportunity for uninterrupted preparation, with schools and colleges and technical institutions of all sorts carrying on their work at top speed. Next to the preparation of our men for present military service our most important national duty is to prepare our youth for the strenuous industrial and commercial war that, inevitably, will follow the close of this world conflict. Nothing should be permitted to interfere with the work of the schools.

From a practical dollars and cents point of view there has never been a time when the rewards of education were as great as they will be at the close of the war. Hard though the times are, the parents should make every sacrifice to keep their children in school, not only for patriotic reasons but also for the sake of the great financial gain that will inevitably be

theirs if they are ready for the great opportunities that are surely going to come to them.

The great public school system of this country depends for its success, to an enormous extent, upon the hearty cooperation and support of the homes. We are teaching patriotism and talking patriotism, but after all the greatest patriotic service we can render at any time—and especially now, is to get our boys and girls ready for the big work that they must do in a very few years. We must speed up. This year is an important one in the life of your boy and girl, there must be no lost time, no failure.

MONTGOMERY C. SMITH,
American Education, March, 1918.

THE SCHOOL GARDEN

The United States School Garden Army is beginning to mobilize.

The whole plan has been carefully worked out and so far there hasn't been a single hitch in the programme.

The Secretary of the Interior, through the Bureau of Education, is calling upon State and County Superintendents of Schools and also upon the Governors of the different states, the mayors of the different cities, and school superintendents in cities, towns, villages and suburban committees, and asking everyone of these people to fall in line and get to work in the greatest practical volunteer campaign that has been started since the war began.

The Germans have organized their garden army years ago and just because they did do that very thing they have been able to laugh at the rest of the world for so long.

For back of every bullet and behind every shell and under and over every cloud of poisonous gas and running every submarine and directing every aeroplane is a man who must keep up his energies with food.

We might as well send our men to the trenches to face cannons and airships and poison gas and explosives dressed in a suit of pajamas with nothing but their bare hands for weapons, as to send our army overseas without enough provisions to keep them not only alive but in fighting trim when they get there.

Where are we going to get the food to send them?

We have just one storehouse from which to draw, and that storehouse is in the fertile fields and the rich harvests of our own country.

Our troops abroad need flour and sugar and coffee and tea and corn and meat—we must send them these things or be ready to bow our heads under the German heel.

There is no use blinking the fact a minute longer; the whole thing comes right down to the question of bread and meat, and enough of it.

If we send all that we raise abroad what shall we do here at home?

This is the time to begin to consider these things. We have been blind and dull of wit, and deaf and indifferent long enough.

From one end of this country to the other the people are beginning to realize what this question of food means. No wonder that the United States School Garden Army idea has taken such a splendid hold, not only in the imagination but of the stern, practical faculties of this whole country.

Five million school children mobilized into an army with officers and privates and sergeants—with drill and hard work and great rewards and splendid service.

What child is there on the face of the globe who would not be proud and eager to be one of such an army?

Have the schools in your district begun to organize?

Have you secured vacant land in your city to use for the garden?

Who is going to be captain of the first regiment in your town?

You don't know. Why not?

Aren't you interested?

You will be interested some day when that boy of yours comes home with a chevron on his sleeve or your girl is made a First Sergeant and wears a badge which tells the world that she is ready to do her bit for her country and her country's flag.

Why not interest yourself personally in this matter today?

Why not make this a part of your duty to Uncle Sam?

NEED OF TEACHERS

From every part of the country come reports of large numbers of teachers leaving the schools of country and city to enter some primary or secondary military service of the country or to engage in clerical, commercial, or industrial occupations at salaries or wages much larger than they received as teachers. Reports from the normal schools indicate that the number of students graduating from them this spring will be less than last year. Unless something can be done to relieve the situation, the places of many trained and experienced teachers will be taken by young teachers without experience or professional preparation. There are, however, in the country scores of thousands of persons, mostly women, of good scholarship and professional training, who have had successful experience as teachers but who have retired from active service. Many of these might render valuable service again in the school. As a means of relief in the present crisis, I recommend that they be called again into active service and that laws, ordinances, and regulations of school boards prohibiting married women from teaching in the public schools be suspended or repealed.

Since many of these persons quit the schools several years ago, it will be very helpful if they can attend a good summer school. I suggest, therefore, that the summer sessions of the normal schools, colleges, and universities provide special classes for these former teachers and make special efforts to induce as many of them as possible to attend these classes. In this way the summer schools can render a very valuable and unusual service.

This appeal to these persons to return to active service in the school room should be made in such way as to interest especially those who have had best and most thorough preparation and who, while in service, proved themselves to be most efficient. The appeal can be made on the basis of patriotic service. There are before us now just two matters of supreme importance: to win the war for freedom and democracy and to prepare our children and youth for good living and efficient citizenship in the new era which the war is bringing in.

If this office can be helpful to you in any way in this matter, kindly let me know.

Yours sincerely,

P. P. CLAXTON,
Commissioner.

MUSIC STUDY IN THE HIGH SCHOOL

The National Education Report of 1916 shows that in public and private high schools and academies, Music holds sixth place in a list of twenty-nine subjects. The subjects and the number of students studying them appear as follows:

English Literature, 724,018; Rhetoric, 718,075; History, 664,478; Algebra, 636,016; Latin, 503,985; Music, 415,655. All of these subjects, except Music, received full credits.

The same report shows the enrollment of the Special Departments of American Universities, Colleges and Technological Schools. Music, in these schools, has the second choice. It is exceeded only by Education.

Of the total school enrollment in the United States less than 2 per cent enter Normal Schools; Schools of Medicine, Law, Theology; Colleges and Universities; and only about 7 per cent of the High School pupils enter these higher institutions.

Ninety per cent of all high school pupils know in advance whether or not they will enter a higher institution. Since 93 per cent do not continue their studies, this large group should have the right, if they so desire, to choose Music as an elective subject with major credits.

The requirements found in this report will be an excellent guide for all Catholic High Schools that wish to give their students the opportunity for more serious music study. By demanding a certain number of prescribed subjects and making Music an elective with a maximum of one-quarter of the total credits, as outlined here for the Affiliated High Schools of the Catholic University, all High Schools can meet the just demands of pupil and parent in this subject.

The plan is feasible and by the use of an organized and correlated school text on music such as the Progressive Series presents, parents and educators are assured that the student, taking up music, will attain the same mental advancement and will put in the required time on music as he would on any other serious subject. This plan solves this troublesome question in a simple and successful manner.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Trustees of the Catholic University held their Fifty-ninth meeting at the University Wednesday, April 10. Archbishop Shaw of New Orleans was elected a member to replace the late Archbishop Blenk. Bishop Dougherty of Buffalo and Bishop Corrigan of Baltimore were welcomed as new members. Resolutions of condolence were drawn up for the death of Archbishop Prendergast of Philadelphia, to whose wise counsel, generous devotion and practical cooperation the Board acknowledged its indebtedness.

The report of the Trustees' Committee on the new University Church, known as the National Shrine of the Immaculate Conception, was read, and the committee was instructed to continue its labors. Its members are Bishop Dougherty of Buffalo, chairman; Bishop Canevin of Pittsburgh, Bishop Shahan of the University, Walter George Smith, Esq., and James J. Ryan, Esq., of Philadelphia.

It was decided by the board that the undergraduate department of the Schools of Philosophy and Letters should be reorganized under the direction of the Rector as a College of Arts and Sciences, with its own Dean and administration, to take effect at the opening of the scholastic year of 1919-20.

In the evening the Trustees' Committee on the new Gymnasium, so badly needed by the University, met a number of the older Alumni from New York, Chicago, Philadelphia, Boston, and other cities, and an earnest movement was inaugurated to raise the necessary funds for this edifice. Over $15,000 were subscribed by those present, and an immediate organization of all the Alumni was planned with a view to raising by June 1 the means needed for the work. In spite of war conditions, or rather because of them, the gymnasium facilities are very badly needed, particularly a drill hall in which the newly established military training can be carried out in a satisfactory manner, enabling the University to meet requirements of the United States Government.

The annual oratorical contest held under the auspices of the Shahan Debating Society on the evening of March 22, attracted the usual large gathering of students to the Assembly Room, McMahon Hall. The speakers presented timely subjects for their orations which were all well received.

Mr. Edward L. O'Brien, '19, Massachusetts, as chairman of the meeting delivered the opening remarks. The following speakers appeared in the order mentioned: (1) Philip J. Sullivan, Law, '18, of Connecticut, "The War and Its Effects." (2) Harold S. Mitchell, Law, '18, of Connecticut, "The Red Cross." (3) Richard F. McMullen, Law, '19, of Maryland, "Why We Entered the War." (4) Edward J. McDonald, Philosophy, '19, of New York, "War Savings."

The judges were the Rt. Rev. Monsignor C. F. Thomas, D.D., of St. Patrick's Church, Washington, D. C.; the Hon. W. Gwynn Gardiner, District Commissioner, Washington, D. C.; and Mr. Daniel J. Callahan, local director of the War Savings Stamps campaign. They awarded the first prize, $25 in gold, to Richard F. McMullen, and the second to Edward J. McDonald. The prizes were donated by Mr. Wade H. Cooper and Commissioner Gardiner of Washington. The University Orchestra, under the direction of Rev. F. Joseph Kelly, rendered three choice selections, contributing as usual to the pleasure of the evening.

One of the largest audiences seen at the University this year attended the concert given by the Paulist Choristers of Chicago in Graduate Hall on the evening of April 5. The Rev. William J. Finn, C.S.P., was present in his capacity as conductor. The students and invited guests filled the dining hall which was converted into an auditorium for the occasion, to its utmost capacity. Many distinguished officials of the government and diplomatic circles attended.

CATHOLIC COLLEGE TO BE REBUILT

The Christian Brothers of St. Louis, Mo., have recently announced the purchase of a tract of land of six acres in the picturesque hills of St. Louis county, adjoining Forest Park on which they will erect college buildings valued at $200,000 to replace the structure destroyed by fire in October, 1916. The property on which the college was formerly located at Kings-

highway and Easton Avenue was sold to the city last year and has since been converted into a public park.

Plans have already been adopted by the board of trustees providing for an administration building, dormitories, gymnasium and an extensive athletic field, and work on the proposed buildings will be inaugurated in the near future. The construction of the new buildings will be under the supervision of Rev. Brother Baldwin, superior of the St. Louis province of the Christian Brothers.

The new site, owing to its more distant removal from the center of the city and the proximity of St. Louis' most beautiful park, although not so extensive as the former location, is ideal for educational purposes.

Inability to secure suitable buildings in St. Louis following the disastrous fire necessitated the temporary transfer of the college to Memphis, Tenn.

The college of the Christian Brothers is one of the oldest educational institutions in the Middle West, having been founded in 1848. It numbers among its graduates many of the eminent professional and business men of the Mississippi valley.

THE NATIONAL EMERGENCY IN EDUCATION

The present shortage of teachers, the necessity to provide more efficient workers in war activities, and the training of hundreds of thousands of men in short courses to meet war-time emergencies, are among the questions which have led the educators of America to act together to make necessary adjustment in education during and after the war. To that end, Mrs. Mary C. C. Bradford, President of the National Education Association, appointed a committee to represent the Association in mapping out a program for the "rebuilding of civilization through a war-modified education." Dr. Thomas E. Finegan, President of the Department of Superintendence, at the recent meeting in Atlantic City appointed a committee to cooperate with the National Education Association Committee. These committees with the members of the Executive Committee and the Board of Trustees of the National Education Association, met in Washington, March 7-9, and completed the organization of a Joint Commission on the national emergency in education

and the program for readjustment during and after the war. The Joint Commission is composed of the following educators:

George D. Strayer, New York, N. Y., chairman; Harry Pratt Judson, Chicago, Ill.; Lotus D. Coffman, Minneapolis, Minn.; Elwood P. Cubberley, Stanford University, Calif.; David Felmley, Normal, Ill.; Mary E. Wooley, South Hadley, Mass.; W. C. Bagley, New York, N. Y.; William B. Owen, Chicago, Ill.; Thomas E. Finegan, Albany, N. Y.; Nina C. Vandewalker, Milwaukee, Wis.; Susan M. Dorsey, Los Angeles, Calif.; Payson Smith, Boston, Mass.; F. D. Boynton, Ithaca, N. Y.; J. A. C. Chandler, Richmond, Va.; J. M. Gwinn, New Orleans, La.; Mrs. Josephine C. Preston, Olympia, Wash.; Frank E. Spaulding, Cleveland, Ohio; J. W. Withers, St. Louis, Mo.; Mary C. C. Bradford, President N. E. A., Denver, Colo.; Robert J. Aley, Orono, Maine; Carroll G. Pearse, Milwaukee, Wis.; A. J. Matthews, Tempe, Ariz.; George B. Cook, Little Rock, Ark.; James Y. Joyner, Raleigh, N. C.; Walter R. Siders, Pocatello, Idaho; Agnes E. Doherty, St. Paul, Minn.

This Commission plans to enlist the services of all the educators of the country and to cooperate with all the agencies related to educational readjustment in outlining a progressive program of education. Adequate teacher training, a complete program of health and recreation, rural education, immigrant education, the education of adult illiterates, training for all forms of national service, the necessary war-time readjustments, and the coordination of war service in the schools, are among the problems to be considered definitely by the Commission. The Commission planned to meet in Washington in April and to make a preliminary report at the annual session of the National Education Association at Pittsburgh, June 29 to July 6.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The work of preparation for the September, 1918, session of the National Conference of Catholic Charities has been begun. In view of the disturbance of our national life and new problems caused by the war, the forthcoming meeting will be one of far-reaching importance. It will be necessary to take account of the new features of dependency due to death or disability occasioned by service in the army or navy and of methods of

relief established by the Federal Government. The work of Catholic charities and relations among them will be studied again, in the light of the extraordinary situations that confront us. None of our charities have escaped the influence of war conditions. It is proposed also to make a study of new tendencies in charity legislation and of policies of cooperation in the field of relief which have developed since the war began. The cordial relations which have been established between Catholic organizations and the American Red Cross will furnish occasion for the study of their relations in the immediate future. The selection of the American Red Cross by the Federal Government as its agency in the administration of Federal relief throughout the country introduces a new and powerful factor among the agencies which combat poverty. The full printed report of the 1918 meeting promises to be a most important contribution to our literature of Catholic charities, particularly on account of the new problems and new points of view that will be brought to expression.

The national conference was founded in 1910 at the Catholic University, Washington, D. C. It has held four very successful biennial sessions, and has published and distributed widely full reports of all of them. All Catholics and Catholic organizations interested in relief work may become members of the conference, may be present at all sessions and take part in all discussions.

The general work of preparing the program for the biennial sessions is in charge of committees on families, children, sick and defectives, social and civic activities. At the 1916 meeting a new committee on women's activities was created. Each of the five committees will take charge of two section meetings of the conference, at which particular problems will be discussed. In addition, there are five general sessions of the conference as a whole, during which larger aspects of Catholic relief work are discussed by leaders of national reputation in the field. There are usually about 450 delegates present. Approximately thirty States and seventy or eighty cities are represented. The conference has cordial approval and support from the Hierarchy, the Apostolic Delegate, and the Holy Father.

The national conference has already become a factor of far-reaching importance in the Catholic charities of the United

States. It has placed leaders in touch with one another and has facilitated communication among them. It has brought about already a marked degree of cooperation among our charities, and has been a source of real inspiration and measurable progress among them.

The St. Vincent de Paul Society, the Association of Diocesan Directors of Charities and a number of other organizations active in Catholic relief work meet in Washington with the National Conference of Catholic Charities.

His Eminence Cardinal Gibbons is honorary president, and the Right Reverend Bishop Thomas J. Shahan is active president of the Conference.

All requests for information concerning the conference, its meetings, reports, and conditions for membership will be answered promptly if directed to the Secretary of the National Conference of Catholic Charities, Catholic University, Washington, D. C.

ILLITERACY IN THE ARMY

In his recent letter to President Wilson and to the Chairman of the Senate and House Committees on Education, Secretary of the Interior Lane has made a vigorous appeal for immediate measures to be adopted to overcome the appalling amount of illiteracy in our country. He has produced striking data on this condition among the men of the National Army.

"I believe the time has come," he writes, "when we should give serious consideration to the education of those who cannot read or write in the United States. The war has brought facts to our attention that are almost unbelievable and that are in themselves accusatory. There are in the United States (or were when the census was taken in 1910), 5,516,163 persons over 10 years of age who were unable to read or write in any language. There are now nearly 700,000 men of draft age in the United States who are, I presume, registered, who cannot read or write in English or in any other language.

"Over 4,600,000 of the illiterates in this country were 20 years of age or more. This figure equals the total population of the States of California, Oregon, Washington, Montana, Idaho, Wyoming, Colorado, Utah, Nevada, Arizona, New Mexico, and Delaware. The percentage of illiterates varies in

the several States from 1.7 per cent in Iowa to 29 per cent in Louisiana. More than 10 per cent of it was in thirteen States. Half of the illiterates were between 20 and 45 years of age. It has been estimated by one of those concerned with this problem that if these five million and a half illiterate persons were stretched in a double line of march at intervals of 3 feet and were to march past the White House at the rate of 25 miles a day, it would require more than two months for them to pass. Over 58 per cent are white persons, and of these 1,500,000 are native-born whites.

"It would seem to be almost axiomatic that an illiterate man cannot make a good soldier in modern warfare. Until last April the Regular Army would not enlist illiterates, yet in the first draft between 30,000 and 40,000 illiterates were brought into the Army, and approximately as many near-illiterates.

"They cannot sign their names.

"They cannot read their orders posted daily on bulletin boards in camp.

"They cannot read their manual of arms.

"They cannot read their letters or write home.

"They cannot understand the signals or follow the Signal Corps in time of battle.

"There are 700,000 men who cannot read or write who may be drafted within our Army within the next year or two. Training camps for soldiers are not equipped for school work, and the burden of teaching men to read the simplest English should not be cast upon the officers or others in the camps. We should give some education to all our men before they enter the Army.

"There is even a larger problem than this that challenges our attention, and that is the teaching of the English tongue to millions of our population. Dr. John H. Finley, president of the University of the State of New York, in a recent speech, presented this picture which he found in one of the cantonments:

" 'How practical is the need of a language in this country, common to all tongues, is illustrated by what I saw in one of the great cantonments a few nights ago. In the mess hall, where I had sat an hour before with a company of the men of the National Army, a few small groups were gathered along the tables learning English under the tuition of some of their

comrades, one of whom had been a district supervisor in a neighboring State and another a theological student. In one of those groups one of the exercises for the evening consisted in practicing the challenge when on sentry duty.

"'Each pupil of the group (there were four of Italian and two of Slavic birth) shouldered in turn the long-handled stove shovel and aimed it at the teacher, who ran along the side of the room as if to evade the guard. The pupil called out in broken speech, "Halt! Who goes there?" The answer came from the teacher, "Friend." And then, in as yet unintelligible English (the voice of innumerable ancestors struggling in their throats to pronounce it), the words, "Advance and give the countersign." So are those of confused tongues learning to speak the language of the land they have been summoned to defend. What a commentary upon our educational shortcomings that in the days of peace we had not taught these men, who have been here long enough to be citizens (and tens of thousands of their brothers with them), to know the language in which our history is written.'"

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

On March 17, by a unanimous vote of the Executive Board of the International Federation of Catholic Alumnae, the sum of $100 was subscribed from the treasury to the war camp fund of the Knights of Columbus, recently begun in the Archdiocese of New York under the auspices of His Eminence Cardinal Farley. The sum was presented to Monsignor Lavelle, rector of St. Patrick's Cathedral, of New York City. A recent action of the Executive Board also elected Mrs. Daniel V. Gallagher, alumna of Sacred Heart Convent, Chicago, to the post of third vice-president of the I. F. C. A. Miss Regina M. Fisher, graduate of Mount St. Joseph, Chestnut Hill, Philadelphia, and chairman of International Press Committee, has been elected to the office of trustee of that organization. Miss Fisher has been requested by the Executive Board to continue her work as chairman of press committee.

We learn from the April bulletin of the Federation that the third biennial convention will be held at the Planters' Hotel, St. Louis, Missouri, October 16 to 20, inclusive, 1918.

The constitution provides, in Article VI, that each affiliated

association not in arrears for more than the current year's dues (Section 4) shall be entitled to representation on the floor of the convention by one delegate duly elected by her association (Section 2). Alternates duly elected may serve in the absence of the regularly elected delegates (Section 3). International officers and governors of state or province federations, by virtue of their office, shall have voice and vote in international conventions (Section 1). The Executive Board recommends that delegates to biennial conventions be graduates. The name and addresses of the duly elected delegates and alternates should be sent as early as possible to the International Chairman of Credentials, Miss Loretta Farrell (Josepinum Alumnae), 1426 Hollywood Avenue, Chicago, Ill.

According to the constitution, Article VIII, Section 3, there shall be a nominating committee at each convention to present a candidate for each office to be filled by election. This committee shall be composed of a delegate from each State and Province Federation who has been elected by the delegation to which she belongs. Governors are requested to send name of delegate to this committee as early as possible to the Recording Secretary, Mrs. John McEniry, 2005 Seventh Avenue, Moline, Ill. The Executive Board recommends that the delegate elected by the State to membership on the Nominating Committee be a graduate.

All resolutions appropriate to the aims of the Federation must be sent, typed in duplicate, before October 1, 1918, to the chairman of the Resolutions Committee, Mrs. T. F. Phillips (Visitation Alumnae), 4 Coventry Court, Dubuque, Iowa.

Any amendments to the constitution must be submitted before July 20, 1918, to the chairman of the Committee on Amendments, Mrs. Putnam Anawalt (St. Mary's of the Springs Alumnae), 533 Wilson Avenue, Columbus, Ohio. Proposed amendments shall be appended to the convention call.

Governors desirous to arrange for the transportation of a large party may take up the matter with the chairman of transportation, Miss Bella Sexton (Visitation Alumnae), 900 Van Buren Street, Wilmington, Del.

The following resolution, unanimously adopted at the Baltimore convention, it is earnestly hoped, will be unanimously put into effect by delegates and visitors to the coming convention:

Whereas, the chief aim of the International Federation of Catholic Alumnae is to uphold the ideals of Catholic womanhood; and

Whereas, the styles that fashion decrees are only too often a contradiction of these ideals; be it

Resolved, That we, in convention assembled, pledge ourselves to help counteract by our example this great evil.

The tentative convention program is as follows:

Tuesday, October 15

Executive Board meeting, 9 a. m.–5 p. m.
Resolutions Committee meeting, 2–5 p. m.
Amendments Committee meeting, 2–5 p. m.
Reception to officers, governors, delegates, alternates, and out-of-town visitors, 8 p. m.

Wednesday, October 16

Official Mass, Cathedral, 9 a. m.
Official opening, hotel, 11 a. m.
Greeting, Miss Stella Gillick, Governor.
Response, Miss Clare I. Cogan, President.
Officers' reports.
Adjournment, 1 p. m.
Department of Education.
Conference, Mrs. Hugh Kelly, Chairman, presiding, 2 p. m.
Adjournment, 6 p. m.

8 P. M.
President's address.
Reception to local alumnae.

8.45 P. M.
Meeting of Nominating Committee.

Thursday, October 17

Reports of committees, 9 a. m.
Adjournment, 12.30 p. m.

2 P. M.
Department of Social Work.
Conference, Mrs. Edward G. Paine, Chairman, presiding.
Adjournment, 5.30 p. m.

8 P. M.
Banquet.

Friday, October 18

Governors' reports, 9 a. m.
Adjournment, 12.30 p. m.

2 P. M.
Department of Literature.
Conference, Mrs. Daniel V. Gallery, Chairman, presiding.
Adjournment, 5.30 p. m.

8 P. M.

Final report of Credentials Committee.
Roll call.
Election of officers.

Saturday, October 19

9 A. M.

Report of Resolutions Committee.
Unfinished business.
New Officers.
Report of tellers.
Adjournment, 12.30 p. m.

2 P. M.

Meeting of Advisory Council.
Very Rev. Edward A. Pace, Ph.D., presiding.
Adjournment, 5.30 p. m.

8 P. M.

Address, Very Rev. Edward A. Pace, Ph.D.
Installation of officers.
Official closing.

Sunday, October 20

Convent Day.

Community Civics, by R. O. Hughes. Boston: Allyn & Bacon, 1917. Pp. xxii+505.

The author of this book is convinced of the value to be derived from having the pupil think for himself, instead of relying on the clear-cut statements and dogmatic definitions of others. He tells us that the three guiding principles of his work are: first, that a nation is safe for democracy only when it is composed of citizens who think seriously and intelligently and who act on their convictions; secondly, that the boys and girls of our schools constitute the source from which a thinking citizenship of this kind must be developed; and, thirdly, that everyone is in some degree his brother's keeper. The work is divided into four parts; the first considers community life; the second, the elements of community welfare; the third, the mechanics of our government; and the fourth, problems of national scope, which include financial problems, economic and industrial problems, and social problems. The work is written in attractive style. It is well illustrated and includes the usual questions at the end of each chapter.

THOMAS EDWARD SHIELDS.

The Essentials of Philosophy, by R. W. Sellars. New York: The MacMillan Co., 1917. Pp. x+301. Price, $1.60.

Philosophy means a very different thing to different individuals. The author thus states his conception of the subject in a preliminary definition: "Speaking in general terms, we may say that philosophy is a persistent attempt to understand the world in which we live, and of which we are a part. This preliminary definition stresses the broadness of aim characteristic of philosophy. It is an effort of the intellectual man to answer fundamental problems and gain a comprehensive view of the universe." What features in the universe present the chief problems to our author may be gained by a glance at the twenty-four chapter headings, under which he attempts to cover the field. They are: What Philosophy Is; Common Sense and Philosophy; The Breakdown of Natural Realism; Representative Realism; The Rise of Idealism; Skepticism; The Period of Preparation; The Field of

the Individual's Experience; Distinctions within the Field; The Reflective Development of these Distinctions; The Reference of Knowledge; Traditional Assumptions and Attitudes; Epistemological Theories; Truth and Error; Materialism and Spiritualism; Dualism and Critical Naturalism; The World is Known by the Physical Senses; Time; Substance and Substantiality; Mind, Soul and Consciousness; Reflections and Psychology; The Relation between Mind and Body; Purpose and Mechanism; The Place of Values.

Of course, space forbids more than the briefest discussion of these tremendous topics.

THOMAS EDWARD SHIELDS.

The History of European Philosophy, An Introductory Book, by Walter T. Marvin. New York: The MacMillan Co., 1917. Pp. xiii+439.

This volume distinctly disavows any purpose of adding to the well-established body of truth usually designated by the term, History of Philosophy. It aims at meeting the needs of beginners in philosophy—students in a secondary school. Accordingly, it avoids going into details of the philosophic systems presented, and it aims at establishing a close correlation between the philosophy of any period or country and the total life of which it is the outcome, that is, the literature, economic movements, social and religious life, etc. The outline of the great philosophical movements is sketched, but much of the labor of making these live is entrusted to the teacher and to the student's reading along the lines suggested by the text and by the teacher. The book is distinctively pedagogical in its character and aim.

THOMAS EDWARD SHIELDS.

Unmade in Heaven, A Play in Four Acts, by Gamaliel Bradford. New York: Dodd, Mead & Co., 1917. Pp. x+138.

This play is well written and will be appreciated as a contribution to religious literature, but there is not enough dramatic action to render it possible as a play. The actors, with one exception, are descendants of the old Puritan stock of New England. Mrs. and Miss Wade are converts. Mr. Hardinge and his son are Unitarians. The son loves and is loved by Miss Wade. The

intense fervor of love on both sides is in strong contrast to the Puritanical restraint of former days. Mr. Hardinge completes the happiness of Miss Wade by finding his way into the Church. To make sure that his love for Miss Wade is not influencing him in this action, the young man goes to Washington, where, after a month's sojourn, he decides upon the step. But his ardent nature cannot stop at entering the Church. He soon regards it as his supreme duty to become a priest. Mr. Hardinge's father and a cousin of Miss Wade, who is in love with her, find themselves powerless to check this development in the young man's religious life, and find it equally impossible to reconcile themselves to the justice of young Hardinge sacrificing not only his own future, but that of the girl whom he loves and who loves him. In these non-Catholic members of the group, there is, however, a wonderful temperance and moderation in their attitude towards the Church. Of course there is a priest present, but he is little more than a part of the stage machinery.

THOMAS EDWARD SHIELDS.

The Discovery of America, a Pageant, by Thos. F. Coakley, D.D., 1917. Pp. 58.

This pageant does great credit to its gifted author. The lines are full of dignity and force. There is nothing superfluous. The narrative carries the reader straight through the heart of the great situations portrayed. The descriptions and the illustrations are so much to the point that it will make it easy for the stage managers to produce the splendid scenic effects envisaged by the author. This production will not only give pleasure, but it will produce much good by impressing upon the public the essential part played by religion in the discovery of our country.

THOMAS EDWARD SHIELDS.

Main Street and Other Poems, by Joyce Kilmer. New York: George H. Doran Co., 1917. Pp. 78.

Several of the poems included in this charming little volume have already grown into the hearts of many a magazine reader. Those who have learned to love the beautiful and tender spirit

that breathes through these verses will rejoice to have the collection at hand in the little volume which the publisher here offers. The poems were written to give pleasure to certain individuals, but the delicacy of touch and the sweet sentiment that runs through them cannot fail to give delight to the reader who may not have the privilege of knowing either the poet or the favored friend for whom he sings. THOMAS EDWARD SHIELDS.

The Parish Theatre, A Brief Account of Its Rise, Its Present Condition, and Its Prospects, to Which is added A Descriptive List of One-hundred Choice Plays Suitable for the Parish Theatre, by Rev. John Talbot Smith, LL.D. New York: Longmans, Green & Co., 1917. Pp. v+90. Price, $1.00 net.

Dr. Smith has given us in this little volume a most readable and instructive account of the parish theatre, in spite of the fact that he condenses what he has to say on the subject into forty-six pages. His chapter headings are: A New Institution; Its Advent in America; Present Conditions in the Parish Theatre; The Need of Organization; The Passion Play in America; A Forecast. The book should be in every parish school library. It will help to give a better appreciation of the function of the parish drama and will prove serviceable in determining the selection of suitable plays.

The Patriotic Reader, For Seventh and Eight Grades and Junior High Schools, by Katharine Isabel Bemis, Mathilde Edith Holtz, and Henry Lester Smith, Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. ix+192. Cloth. Price, 50 cents net.

This little book presents a series of literary excerpts intended to cultivate patriotic feeling in children, and they bear upon the origin of our country, the glory of our history, our greatest leaders, Washington and Lincoln, the amalgamation of races in America, our country's ideals, our flag, national hymns and anthems.

The Kewpie Primer, by Rose O'Neill: Text and Music by Elizabeth V. Quinn. New York: Frederick A. Stokes & Co., 1916. Pp. x+118.

The Franklin Assembly Song Book, Prepared for Assembly Part-Singing in Public and Private Schools, edited and arranged by Samuel J. Riege, Mus. Bac. New York: Lloyd Adams Noble, 1917. Pp. vi+106.

"The Franklin Assembly Song Book is intended for part-singing in public schools where well-organized instruction in sight-singing obtains throughout the grades."

A Shorter Course in Munson Phonography, by James E. Munson. New York: James E. Munson Co., 1916. Pp. xx+256.

This volume contains a complete exposition of the author's system of shorthand, with all the latest improvements, adapted for the use of schools, and planned to afford the fullest instruction to those who have not the assistance of a teacher.

Worth While Stories for Every Day, Arranged, Compiled and Edited by Lawton B. Evans, A.M. Springfield, Mass.: Milton, Bradley Co., 1917. Pp. xiii+424.

This book contains very brief outlines of the stories given. They are intended to be told to children, not to be read by them.

Winning Declamations, And How to Speak Them, in Two Parts, by Edwin Du Bois Shurter. New York: Lloyd Adams Noble, 1917. Pp. xi+303.

Pieces That Have Won Prizes, Also Many Encore Pieces. Compiled and arranged by Frank C. McHale. New York: Lloyd Adams Noble, 1917. Pp. vi+349.

Philosophy and the Social Problem, by Will Durant, Ph.D. New York: The MacMillan Co., 1917. Pp. xi+272. Price, $1.50.

The point of view from which the subject is considered is thus stated in the introduction: "The purpose of this essay is to show: first, that the social problem has been the basic concern of many of the greater philosophers; second, that an approach to the social

problem through philosophy is the first condition of even a moderately successful treatment of this problem; and third, that an approach to philosophy through the social problem is indispensable to the revitalization of philosophy. By 'philosophy' we shall understand the study of experience as a whole, or of a portion of experience in relation to the whole. By the social problem we shall understand, simply and very broadly, the problem of reducing human misery by modifying social institutions."

Conditions of Labor in American Industries, A Summarization of the Results of Recent Investigations, by W. Jett Lauck and Edgar Sydenstricker. New York: Funk & Wagnalls Co., 1917. Pp. xi+403.

This volume contains a wealth of fact, with a minimum of theory. Its aim is to present compact collection of the results of a large number of investigations and studies of conditions under which the American wage-earner and his family work and live. The author disclaims any critical discussion of facts, and offers no argument for or against any partisan conclusion or any remedial program. The facts are grouped under the following nine headings: The Labor Force; Wages and Earnings; Loss in Working Time; Conditions Causing Irregular Employment; Working Conditions; The Wage-earner's Family; Living Conditions; The Wage-earner's Health; The Adequacy of Wages and Earnings. The work should enable many intelligent readers to correct their views, and to form their judgments concerning our laborers and the labor problem, who would otherwise not be able to spare the time to consult the mass of facts compiled by the various investigations of labor problems which have been conducted during the past two decades.

Canon Sheehan of Doneraile, The Study of an Irish Parish Priest as Told Chiefly by Himself in Books, Personal Memoirs and Letters, by Herman J. Heuser, D.D. New York: Longmans, Green & Co., 1917. Pp. xix+405. Large 8vo. Cloth. Price, $3.50 net.

Canon Sheehan won for himself a permanent place in literature by creating a new type of clerical novel, and a place in the hearts

of all who are interested in Irish character. His first work, "Geoffrey Austin," did not attract wide attention, but it found in Father Heuser, the editor of the *Ecclesiastical Review*, an appreciative reader, who discerned in it the gifts of the author and the power for good which lay in the pen of the man of such culture, clear discernment and ability to portray character and to enrich it with the environment of pathos and humor. "My New Curate" enabled all the world to see the accuracy of Father Heuser's judgment. This book was followed in rapid succession by "Luke Delmege," "The Blindness of Doctor Gray," "Glenanaar," "Lisheen," "Miriam Lucas," "The Graves at Kilmorna," "The Queen's Filet," "A Spoiled Priest and Other Stories." To these books he added: "Early Essays and Lectures," "Under the Cedars and the Stars," "Parerga," "The Intellectuals," "Lost Angel of a Ruined Paradise (A Drama)," a volume of poems under the title, "Cithara Mea," and a volume of sermons, "Marlae Corona."

Through his writings, the English-speaking world has come to know the heart and the mind of Canon Sheehan, but this will only whet the appetite for a full account of the man. No one could more fittingly have accomplished this task than the gifted editor of the *Ecclesiastical Review*, who played such an important part in directing Canon Sheehan's life-work.

THOMAS EDWARD SHIELDS.

Self-Surveys by Teacher-Training Schools, by William H. Allen, Ph.D. and Carroll G. Pearse, Ph.D. Yonkers-on-Hudson, New York: World Book Co., 1917. Pp. xvi+207.

Many of the surveys which have been made during the past few years deal with the schools directly. This volume undertakes to evaluate the program and methods used in teacher-training schools. Its advocacy, however, is in behalf of a self-survey of the normal school. But the author points out that the United States Bureau of Education, the Carnegie Foundation, the Rockefeller General Education Board and others who have thus far undertaken surveys of normal schools employed thereto outsiders, college professors, etc., instead of normal school teachers. It is pointed out that the normal schools inevitably must be surveyed to satisfy the public. Evidently, there are many advantages to

be derived from self-surveys. If improvement is to be made, it will be made more readily and more thoroughly if the need for the improvement is discovered and realized from within before the less sympathetic and less intelligent criticism of outsiders is offered.

Self-Surveys by Colleges and Universities, by William H. Allen, Ph.D., With a Referendum to College and University Presidents. Yonkers-on-Hudson, New York: World Book Co., 1917. Pp. xv+394.

The college has been the conservative, self-sufficient educational institution in our midst. Nevertheless, the recent trend of educational activity makes it evident that colleges, like all other educational institutions in our midst, must undergo before the public a thorough critical analysis or survey. It must justify its program, its method of teaching, the tenure of its faculty, the method of organization, the control of the various agencies for human uplift, which center in our great colleges. It is evident, that here, as in the case of the normal school, efficient self-surveys will be proven most satisfactory.

A First Book in American History with European Beginnings, by Gertrude Van Duyn Southworth. New York: D. Appleton & Co., 1917. Pp. xx+431.

The Committee of Eight of the American Historical Association has recommended the teaching of European beginnings of American History for the entire sixth grade. The present book aims at fulfilling the purpose of this recommendation, while changing somewhat the scope of the work. The author tells us that "the book, then, tells a simple story of the growth of civilization among the Greeks, the Romans, the French, the Spaniards, the Germans, and the English, and explains how each of these nations has influenced our government, our laws, our architecture, and our manner of living. This introduction is followed by brief accounts of the lives of men who by their actions have made for themselves places in American history."

Our Country in Story, by The Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wisc. Chicago: Scott, Foresman & Co., 1917. Pp. 336.

"This little book, intended for use in the fifth and sixth grades of our elementary schools, embodies in a series of stories many of the more notable events in the history of our country. In these various narratives are portrayed the Catholic missionary, discoverer, explorer, and statesman, bringing out the influence of faith on character and actions. Another distinctive feature of the book is that, while it deals with projects and emphasizes the elements of cause and effect, it still contains all the ethical value of a biographical work."

Is War Civilization? by Christophe Nyrop; Authorized Translation by H. G. Wright, M.A. London: William Heinemann, 1917. Pp. 256, paper.

The author of this volume is professor of romance philosophy at the University of Copenhagen.

An Introduction to the History of Science, by Walter Libby, M.A., Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. xi+288.

This little volume is intended for the use of college students, and offers a proper preparation for the beginning of advance work in the sciences which commonly find place in the curricula of our colleges. It is an axiom of modern pedagogy that the only way to understand anything as it is, is to learn the process of its becoming. He who would know the present state of science must, consequently, master the outlines of its history.

Catholic Churchmen in Science, Sketches of the Lives of Catholic Ecclesiastics Who Were Among the Great Founders in Science, by James J. Walsh, M.D., Ph.D., LL.D. Philadelphia: The Dolphin Press, 1917. Pp. ix+221.

In this, the third volume of the series, Dr. Walsh, after presenting in the introduction an account of Laboratories at the Vatican and Papal Scientists, discusses Roger Bacon; Cardinal

Nicholas of Cusa; Abbe Spallanzani, A Clerical Precursor of Pasteur; Abbe Breuil and the Cave-Men Artists; Rev. Hugo Obermaier, The Time and Place of the Cave-Man in World History. In his preface he says: "the Middle Ages, the Renaissance, the eighteenth and twentieth century are here represented by men who in the ecclesiastical state and under special religious obligations found time to do work in science that has made their names immortal in history. In every case their church affiliations proved a help, not a hindrance, to their scientific work, in spite of the impression to the contrary that is prevalent in many minds in our time." Dr. Walsh has rendered by his facile pen many services to the cause of the Catholic religion, but none that seems destined to bear richer or more lasting fruit than his unremitting endeavors to awaken our people to a realization of the great and prominent part in the advance of science which has ever been taken by Catholics.

The Commonwealth of Pennsylvania, by Thomas Kilby Smith; Preface by Walter George Smith. New York: The Encyclopedia Press, Inc., 1917. Pp. xi+318.

A profound student of history, who has won for himself recognition throughout the world, stated in the hearing of the present writer that the most important conclusion forced upon him by a lifetime study of the causes of the rise and fall of the civilizations that have passed was that it was not those who added the latest discoveries to our growing knowledge, but those who helped each successive generation to reconquer the fundamental social principles worked out by their predecessors, who were the real benefactors of humanity. It is in the light of this principle that the reader should attempt to evaluate the present volume. We are told in the preface that the object of the series of handbooks of which this is the pioneer is to give in compact form the salient facts relating to the history, development and present social, economic and political status of the different states of the Union. To those who are interested in any special phase of the development of the Commonwealth of Pennsylvania, it is hoped this book will be a guide for more comprehensive study than is afforded by its pages. The character of the work is concisely summed up in this paragraph: "It has been sought to treat as

completely as possible in each chapter such matters as are essential to a full understanding of the physical characteristics, the aborigines, the colonists and later emigrants, the framework of government as first established and as it exists today. A study is made of the daily life of the people and methods of administration, of the governmental, religious, social and domestic affairs, of state finance, of the sources of wealth, of the churches and other religious bodies, of conditions affecting the home, and the educational system, the professions, literature, art, science, and finally of penology. Great pains have been taken to verify the statistics to the latest date available."

The highest praise that could be given to this work is to bear testimony to the excellent manner in which this promise is fulfilled in its pages. To cover this vast field in less than 300 pages, and, at the same time, to present the information in an organized. and readable manner, is indeed an achievement worthy of note If the other volumes of the promised series give us similar accounts of each of the states of the Union, the series will constitute a history of this country that will possess a very high value.

THOMAS EDWARD SHIELDS.

CONTRIBUTORS

ASKEW, FRANCES, Educational Notes....67, 165, 260, 352, 438
BEESLEY, THOMAS QUINN, The New Catholic Poetry..... 193
The War, the Colleges and the Universities..... 147
The Teacher of English.....57, 153, 248, 341, 429
DEVLIN, SARAH R., English in the Elementary Schools.... 323
DRUMGOOLE, H. T., National Catholic War Records..... 385
DUNNEY, JOSEPH, Democracy, Idealism and Education.... 12
JULIAN, BROTHER, The Making of Reports and Their Value. 131
KELLY, F. JOSEPH, The Teaching of Plain Chant in Our Catholic Schools..... 388
LATIMER, LOUISE, Public Library Books for the Children of Catholic Schools..... 45
Book Reviews.....186–189
MCCORMICK, PATRICK J., Current Events.78, 176, 274, 357, 451
MCVAY, L. L., Book Reviews.....89–90, 189–191, 368–372
MICHEL, VIRGIL G., Facility in Expression..... 410
MOYNIHAN, FLORENCE, Francis Thompson and Blake..... 306
O'BRIEN, JOHN A., The Conflict of Duty and Interest in Education..... 289
PURCELL, HELEN G., War-Time Teaching of Latin-American Geography..... 416
RUTH, SISTER MARY, The Preparation of the Religious Teacher in Willingness for Disinterested Service.... 30, 109 210, 309, 394
SHIELDS, T. E., A Letter to the Editor and a Reply..... 205
The Syllabus for Music in Affiliated Schools..... 106
Musical Education in Catholic Schools..... 3
The Sisters' College and the High Schools Affiliated with the Catholic University..... 97
Primary Methods.....50, 148, 241, 332, 420
Book Reviews.....90–96, 192, 285–288, 372–384 462–465, 468, 471
SMITH, KIRBY FLOWER, The Degree of Master of Arts at Johns Hopkins..... 299
THERESE, SISTER M., The Catholic Teacher and the Spirit of Materialism..... 327
WADE, MARTIN J., Education in Americanism..... 223
WOODBURY, R. C., The Development of Good Taste and Good Morals Through School Premises..... 127

GENERAL INDEX

Achieving power of the child. 267
Action games..... 51
Adjutant General's letter to schools..... 63
Affiliated schools, music syllabus for..... 100
Affiliation, conditions for..... 102
effects of..... 101
Affiliation of Catholic high schools..... 97
Alphabet, learning the..... 420
Amateur plays..... 352
Americanism, education in... 223
American Federation of Labor and the Teachers' League..... 124
American Federation of Teachers..... 123
American literature and American life..... 433
Americanization of aliens.... 248
Architecture, books on....161, 162
Art in the schoolroom..... 128
Art Publication Society..... 4
Attention in the classroom... 134
Auditory image and visual image..... 53
St. Augustine on the Office... 399
Bagley's doctrine of duty.... 289
Benedict, St. and novices.... 310
Blackboard work in first grade..... 149
Blake, William..... 306
Bodily movements of the young child..... 420
Bogota, paradise of writers.. 157
Burns, Rev. J. A., "Catholic Education"..... 98
letter to editor..... 205
Catherine of Genoa, St..... 199
Catholic children in liturgical music..... 9
Catholic poetry, new..... 193
Catholic schools..... 31
lay teachers in..... 210
in England..... 260
Public Library, books for. 45
Catholic teacher and materialism..... 327
opportunities of..... 328
Catholic teachers, selection of. 210
Catholic textbooks, need of... 342
Catholic University and affiliated high schools..... 97
Bachelor of Music..... 3
Character formation..... 127
Chappell, Henry..... 435
Charity..... 396
Chart in primary reading.... 55
Children and the war..... 72
China, normal schools in.... 71
Christianity and democracy.. 13
Church music, children's part in..... 3
Citizenship..... 408
training for.....31, 223
Class-control, importance of.. 443
Classics for the grades..... 61
Class-work, grading..... 132
preparation of..... 443
Claxton on the school garden. 447
Colleges and the war..... 140
Commerce, teaching..... 169
Community life..... 319
Compound subject, and singular predicate..... 159
Conduct and religion..... 112
Context method.....151, 332
of reading.....241, 242
Council of National Defense, Bulletin No. 86..... 248
Council of Trent and church music..... 388
Crime, punishment of..... 227
Democracy and Christianity. 13
and education..... 12
and idealism..... 15
and ignorance..... 21
and indifference..... 23
love of..... 26
De Vere, poetry of...194, 196, 197
Dewey, John, on mental growth..... 333
Dewey's doctrine of interest.. 289
Discipline, cause of poor..... 442
in the high school..... 441
Dream of Gerontius.....196, 197
Dramatics and the voice..... 430
Duty, definition of..... 293
in education..... 289
Economic motive in teaching. 34

Education Act of 1870..... 262
and democracy..... 12
for efficiency..... 167
ideals in..... 12
of women in China..... 67
Electives, free, at Harvard.. 349
England, Catholic schools in. 260
English appreciation..... 154
English in Catholic secondary schools..... 410
in elementary schools.... 323
method in teaching..... 153
style..... 411
teacher and books..... 154
and formal education.... 155
and spiritual development..... 155
the language of the nation 250
the teacher of.57, 153, 341, 429
Examination of conscience... 405
Extra curricular activities.... 116
Ex Ore Infantium..... 201
Expression and idealism..... 15
facility in..... 410
in the primary room..... 50
Faber, poetry of..... 194
Federal Board for Vocational Education..... 76
First Book, how to teach..... 426
First communion, child's desire for.....334, 335
Fly, study of..... 439
Formal discipline..... 266
Gallic verse in English..... 434
St. Gall, Scholae Cantorum.. 388
Gardens, school.....445, 447
General to the particular..... 422
Geography, Latin-American.. 416
teaching..... 169
Gerard's, My Four Years in Germany..... 157
Germinal idea..... 338
Gibbons, Cardinal, on the Red Cross..... 147
Government grants for schools in England..... 261
Grading class-work..... 132
Grading the reading-class.... 426
Grammar Club..... 345
Gregorian music by children. 10
Henneman, Alexander..... 4
High school, music in..... 450
plays..... 352
teachers, faults of..... 441
zoology..... 438
High schools affiliated to Catholic University.... 77
History and the war..... 171
History, patriotic..... 354
Home study..... 131
Hound of Heaven..... 199
Hyde, poetry of..... 194
Iceland, schools in..... 171
Idealism.....14, 15
expression of..... 15
Ideals in education..... 12
Imitation of Christ..... 319
Individual instruction..... 327
Insects, relation to man..... 438
teaching high school pupils the..... 438
value of study of..... 439
Insurance, knowledge of..... 231
Interest, characteristics of... 292
definition of..... 291
immediate..... 292
in education..... 289
mediate..... 292
Jerome, St., on manual labor in the monastery..... 394
Johns Hopkins, M. A., at..... 299
Johnson, poetry of..... 194
Jury, trial by.....226, 227
Kane, Fr., letter of..... 246
Latin America, ignorance of. 417
Latin-American geography, war-time teaching of..... 416
Latin-American products..... 417
trade..... 418
Law, ignorance of.....223, 233
in primary grades....223, 235
knowledge of fundamental..... 229
necessity of knowledge of. 225
protection of..... 228
respect for..... 225
study of..... 234
Leslie, Shane, and the C. U. A. 156
Library needs of children.... 45
Literature, a market for..... 254
Liturgy and music..... 6
Look-and-say method..... 54
Loving service..... 396
Manhattanville demonstration of school music..... 9, 10
Manual labor, socializing effect of..... 395
Mark Twain and "Tom Sawyer"..... 157
Mark Twain on Scott..... 347
Mass and music..... 6
Master's degree..... 279

Master's degree and the Doctor's..... 301
Master of Arts at Johns Hopkins..... 299
Materialism.....329, 330
Materialism and the Catholic teacher..... 327
Meditation, offices of..... 401
Meditation in the religious life..... 400
Memory reading..... 54
Mental assimilation..... 332
Method in teaching English.. 153
Method in the class..... 443
Meynell, poetry of.....194, 200
Middle Ages, books on..... 161
Monastic life and manual labor..... 394
beginning of..... 217
effects of.....218, 219
Moral education in the normal school..... 107
Morality and the teacher.... 30
necessity of..... 27
Mosquito, study of..... 440
Motivation in normal schools. 114
in school work..... 289
Music and the liturgy..... 6
bachelor of..... 3
credits..... 4
ecclesiastical..... 8, 9
educational value of..... 6
in Catholic schools..... 3
instrumental..... 3
in the church..... 388
in the high school..... 450
in the Mass..... 8
in the medieval church.. 6
in the school..... 129
in the spiritual life..... 8
liturgical, Catholic children..... 9
reading..... 55
syllabus for affiliated schools..... 106
National Catholic War Council..... 385
National Catholic war records. 385
Nature study.....129, 130
for the city child..... 354
Neatness..... 137
Negative education..... 268
Newbolt, Sir Henry, A New Study of English Poetry 157
Newman, poetry of...194, 196, 197
study of the fathers..... 193
Nobel prize for literature.... 156
Normal school and social activities..... 116
curriculae.....41, 42, 43
Normal curriculum..... 109
Normal school, work of..39, 40
moral education in..... 109
motivation in..... 114
purely secular..... 111
religion in the..... 112
in China..... 71
Novel, method of teaching.... 429
Novice mistress, duty of..310, 314
Novitiate curriculum..... 313
duration..... 312
entrance requirements.... 311
manual labor in..... 395
training..... 309
Office in the monastery..... 399
Palmer method of writing.... 421
Patmore, poetry of...194, 198, 203
Patriotism, higher..... 73
teaching of..... 354
Perfection.....212, 216, 327
Pestalozzi, influence on Normal School..... 40
Phonic method of reading.... 241
Physical well-being of the child..... 444
Pittsburgh pastor's experience in religion class..... 334
Plain chant, accents in..... 390
and modern music..... 390
foundations for..... 3
in the church..... 392
in the school..... 392
teaching of..... 388
tone in..... 391
Play..... 271
Playground work..... 444
Plays, high school..... 352
value of..... 353
Poetry, definition of..... 157
great..... 57
new Catholic..... 193
problems in teaching.... 57
understanding of..... 57
Politeness..... 135
Positive education..... 268
Post-war responsibilities..... 445
Poverty, voluntary..... 316
degrees of..... 317
negative function of..... 316
Prayer in the religious life... 399
private.....399, 400
public..... 399

Predicate, singular, compound subject..... 159
Preparation of the state teacher to train in willingness for disinterested service.30, 109, 210, 309, 394
Primary grades and pronunciation..... 165
Primary methods, 50, 148, 241, 332, 420
Primary reading..... 241
Profession vs. trade..... 32, 33
Progressive series of piano lessons..... 3
Pronunciation among professors..... 166
in the college..... 165
in the grades..... 165
in the high school..... 165
teaching..... 165
Questions, value of..... 62
Readers, C. E. P..... 148
Reading..... 50
and thought..... 242
benefits of..... 346
matter for the young.... 346
steps in teaching..... 54
teaching..... 241
Recitation, waste of time in.. 444
Recreation movement..... 444
in the community..... 398
Red Cross, Cardinal Gibbons' letter..... 147
Reflexes..... 50
Reformation, effects of..... 6
Religion and sense training.5, 6
teaching of..... 333
Religious life..... 211
motive of..... 315
Religious teacher, and economic motive..... 213
and self-denial..... 214
character of..... 314
Religious teachers..... 210
Russell, poetry of..... 194
Russian revolution, legend of. 158
Sabbatical year..... 123
Sacred Heart Academy, Elmhurst, Mrs. Ward's course in..... 5
Scholae Cantorum..... 388
School gardens..... 447
premises and morals.127, 129
reports, value of..... 131
social importance of..... 408
systems in U. S..... 31
Scott, Mark Twain on..... 347
Security League and the war. 72
letters to mayors..... 75
letter to superintendents. 74
resolution of..... 74
Self-confidence in the teacher. 443
Self-denial in the teacher.... 214
Self-sacrifice, spirit of..... 406
Sense-impression, value of.... 50
Sentence, in primary reading. 150
Service, loving..... 270
Shakespeare, present estate of..... 251
Sick, care of the..... 398
Sir Launfal, objections answered..... 341
Sisters' College and affiliated high schools..... 97
students registered at.... 99
summer sessions.....98, 99
Social importance of the school..... 408
Socialized recitation..... 169
Spelling..... 50
oral..... 420
oral, in the primary room. 423
Spoken language..... 165
State schools..... 31
selection of teachers.... 33
Tabb, poetry of..... 194
Teacher and morality..... 30
improvement of..... 125
of English, 57, 153, 248, 341, 429
personality of the..... 112
possibilities of..... 172
preparation of the..... 39
responsibilities of..... 409
self-confidence in..... 443
status of.....35, 36
Teachers, improvement of... 120
Institute..... 120
institutes, compensation for attending..... 120
reading circles..... 122
Teaching, motive in..... 33
profession..... 265
Thompson, Francis..... 306
poetry of.194, 195, 198, 200, 202
Thought expression.....339, 413
in reading..... 242
presentation, in the primary grades..... 332
Trade vs. profession.....32, 33
Trinity College, and affiliated schools..... 100
Tynan-Hinkson, Katherine... 200

Unselfishness, agencies for cultivating..... 119
cultivation of..... 30
Van Dyke, Henry, chaplain in Naval Reserve..... 156
Victorian poetry..... 194
Vision of Sir Launfal, teaching of..... 60
Visual image and auditory image..... 53
Visualizing power of the children..... 425
Vocabulary, enlarging the... 345
printed..... 241
Vocation.....33, 211
religious..... 310
Voice training..... 3
War and commerce..... 446
and education..... 445
and history..... 171
and reconstruction..... 173
and the colleges..... 140
and the garden..... 447
books, taste for..... 434
Ward music course..... 3
Women, education of Chinese. 67
Word and sentence..... 150
Word drill..... 332
Work of children..... 271
Writing..... 50
muscular..... 421
the teaching of..... 420
Written language..... 165
word..... 51
Zoology in the high school... 438

CURRENT EVENTS

American Association for the Advancement of Science... 183
Association of American Universities, 19th annual convention..... 83
Burlington, new cathedral high school..... 86
Cabrini, Mother..... 362
Catholic educators' organization..... 85
Catholic University notes, 78, 357, 451
Christian Brothers rebuild college..... 452
English education bill..... 363
Federal Certificates for History..... 282
France, persecution in..... 281
Gannon, consecration of Bishop..... 274
Illiteracy in the army..... 456
Institute of Scientific Study. 87
International Federation of Catholic Alumnae..... 458
Knights of Columbus graduate scholarships..... 176
National Conference of Catholic Charities..... 454
National Council on Technical Education..... 277
National Educational Association, department of superintendence..... 177
National Education Association committee on war-modified education..... 453
National University, proposed. 79
Prendergast, Most Rev., death of..... 357
Public school enrollment and the war..... 280
Red Cross and Catholic organization..... 455
Religious Education Association, 15th annual convention.....79, 278
Russia, religious education abolished in..... 278
School teachers' organization. 278
Scotch education bill..... 274
Scotch educational system, new..... 180
Teachers, shortage of..... 453
Trinity College notes..... 84
Vocational education, federal aid for..... 88
War and public school enrollment..... 280
William and Mary College, coeducation in..... 278

REVIEWS AND NOTICES

Allen, William H., Self-Surveys by Teacher-Training Schools.....467, 470
Anderson, Robt. F., The Silver-Burdette Arithmetic.... 75
Arnold, Felix, The Measurement of Teaching Efficiency. 288
Outline History of Education..... 288
Special Methods of Instruction..... 288
Austen, F. E., Preliminary Mathematics..... 377
Baldwin, Charles S., College Composition..... 384
Barnes, N. W., How to Teach Business Correspondence... 368
Bemis, Katherine Isabel, The Patriotic Reader..... 466
Bennet, H. E., School Efficiency..... 189
Betts, George H., Classroom Method and Management... 186
Bevan, Edwin, The Method in the Madness..... 91
Bradford, Gamaliel, Unmade in Heaven..... 464
Brinkworth, M. G., A Business Speller..... 89
Chevrillon, Audre, England and the War..... 90
Claxton, P. P., Report of the Commissioner of Education, 1916..... 93
Coakley, Thos., F., The Discovery of America..... 405
Colvin, Stephen S., An Introduction to High School Teaching..... 377
Cosmos, The Basis of Durable Peace..... 91
Cubberley, Elwood, State and County School Administration, Vol. II..... 95
Davidson, John, Means and Methods in the Religious Education of the Young.... 383
Delloue, Abbé, Solution of the Great Problem..... 91
Denifle, Heinrich, Luther and Lutherdom..... 373
Dillon, John A., Seventh Report of the Superintendent of Parish Schools of the Diocese of Newark..... 186
Dorado, Carolina M., Espana Pintoresca..... 377
Durant, Will, Philosophy and the Social Problem..... 467
Elliott, Edward C., State and County School Administration, Vol. II..... 95
Evans, Lawton B., Worth While Stories for Every Day..... 467
Fall, Delos, Science for Beginners..... 382
Franciscan Sisters of Perpetual Adoration, Our Country in Story..... 471
Freeman, Frank N., How Children Learn..... 379
Garvin, Brother John E., The Centenary of the Society of Mary..... 192
Groszmann, Maximillian P. E., The Exceptional Child.. 382
Hayes, James M., The Grave of Dreams..... 368
Heuser, Herman J., Canon Sheehan of Doneraile..... 468
Holmes, M. D., Knowing and Using Words..... 370
Holtz, Mathilda Edith, The Patriotic Reader..... 466
Huffcut, E. W., Elements of Business Law..... 371
Hughes, R. O., Community Civics..... 463
Jorgensen, Johannes, The False Witness..... 91
Kane, W. A., Third Annual Report of Superintendent of Parish Schools of the Diocese of Cleveland..... 188
Kroeh, Charles F., The Living Method for Learning How to Think in Spanish..... 378
Lauck, W. Jett, Conditions of Labor in American Industries..... 468
Lewis, W. D., Knowing and Using Words..... 370
Libbey, Walter, History of Science..... 89
Marvin, Walter T., The History of European Civilization..... 464

McCann, Sr. Mary Agnes, The History of Mother Seton's Daughters..... 285
McDonald, Alexander F., Adjustment of School Organization to Various Population Groups..... 381
McGill, Anna B., The Sisters of Charity of Nazareth, Ky. 190
McHale, Frank C., Pieces that Have Won Prizes..... 467
Mercier, Cardinal, The Voice of Belgium..... 473
Miller, Irving E., Education for the Needs of Life..... 378
Mokveld, L., The German Fury in Belgium..... 91
Montessori, Maria, The Advanced Montessori Method, Spontaneous Activity in Education..... 375
Morris, George, The Silver-Burdette Arithmetics..... 95
Munson, James E., A Shorter Course in Munson Phonography..... 467
Musgrove, Eugene R., Composition and Literature..... 384
Negro Education..... 94
Northrup, Edwin F., Laws of Physical Science..... 92
Nyrop, Christopher, Is War Civilization?..... 471
O'Daniel, V. F., Very Rev. Charles Hyacinth McKenna. 286
O'Neil, Rose, The Kewpie Primer..... 466
O'Shea, M. V., The World Book..... 92
Prum, M. Emile, Pan-Germanism Versus Christendom..... 91
Riegel, Samuel J., The Franklin Assembly Song Book.... 467
Rockefeller Foundation, The, 1916..... 94
Rugg, Howard, Statistical Methods Applied to Education..... 379
Sellers, R. W., The Essentials of Philosophy..... 463
Shurter, Edwin D., Winning Declamations..... 467
Smith, Henry Lester, The Patriotic Reader..... 466
Smith, John Talbot, The Parish Theater..... 466
Smith, Thomas Kilby, The Commonwealth of Pennsylvania..... 472
Society for American Fellowships in French Universities, Science and Learning in France..... 372
Southworth, Gertrude V., A First Book in American History with European Beginnings..... 470
Sullivan, John F., The Externals of the Catholic Church..... 369
Sydenstricker, Edgar, Conditions of Labor in American Industries..... 468
Toynbee, Arnold J., The German Terror in France..... 91
University of Chicago, President's Report, 1916..... 95
Wallin, J. E. W., Problems of Subnormality..... 380
Walsh, James J., Catholic Churchmen in Science..... 471
Waters, Henry J., The Essentials of Agriculture..... 192
Wilson, Theodora W., The Last Weapon..... 91
Woofter, Thomas J., Teaching in Rural Schools..... 378

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